

FOREWORD

In February we think of George Washington and Abraham Lincoln. These names in turn remind us of Entangling Alliances and Emancipation. It is quite appropriate therefore that with this number we begin the publication of letters received from the Commission on Missions regarding the right of the missionary to advocate America's entrance into the League of Nations; and that we print other matter bearing upon revived interest that the American nation is showing in European and Near Eastern affairs. In fact, it would not be difficult to fill these pages regularly with evidences of the fact that, in spite of the warning of the Father of his Country a century and more ago, America is now so "entangled" in mind and heart and pocketbook that it cannot free itself if it would from most binding "alliances" with the world outside.

The thought of Emancipation turns us to Africa. Much of the material chosen has to do with the long-anticipated Education Commission's Report; also with samples of the efforts made by the American Board and Woman's Boards in bringing about the emancipation of the native in that "Continent of Misunderstandings." Some day we may be able to report upon the emancipation of the white man himself—emancipation from that racial pride and prejudice which prevent his own wise handling of the growing problem of the native.

Our Treasury statements look meagre this month. This is because the figures could not be prepared in time, this being the heavy time of the year with the various treasuries. Next month we expect to bring the returns up-to-date.

We are restoring the Chronicle and Sailings columns which have meant so much to the readers of the old *Missionary Herald*. Our "Notes about the Fields" are a feature we hope to develop, along with "Missionary Personalities."

Many letters of congratulations have come from leading men and women who have found it possible to read through the first number of our joint magazine. Some like the form, others the substance; some believe it well balanced, others want more pictures, local color, notes about the fields, etc.; some fear lest it be thought too "feminine" by the men. Several miss the good old days. All, however, express their warm approval of this humble beginning and their hopes for a fine future. The editorial staff is encouraged to proceed along the lines established. We feel already the spirit of co-operation which animates the friends of this union undertaking everywhere.

THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman,*
Mission Studies, and Monthly Bulletin

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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LISTENING IN AT LAUSANNE

NATURALLY Dr. Barton's frequent letters from Lausanne have been of intense interest. They are too personal for public use, but possibly enough is quotable to give his many friends some understanding of his work and observations there.

On November 28 life at Lausanne was "rather hectic and irregular, with conferences the chief occupation." A conversation had already been held with a highly educated Turk (Columbia, PH.D.), who



THE MOUNTAINS ROUND ABOUT LAUSANNE

"talked very fairly and acknowledged that Turkey must depend upon private schools to help her in developing education, and that there must be a larger measure of religious liberty—though insisting that the Armenians must all leave Turkey." It was clear by that time that the Turks, trying to protect their sovereignty, wanted all regulations and precedents which seemed to reflect upon that sovereignty abrogated. Here Dr. Barton was able to say that if the Turks would "grant to Christian missionaries, teachers, and Christian workers of all kinds the same privileges and freedom of action in Turkey that we of the U. S. A. grant to Turkey missionaries, teachers, and Moslem workers, it would be all we ask for." He reported that the Turks with whom he talked seemed to like the reciprocity idea but hesitated to grant it to Christian missionaries.

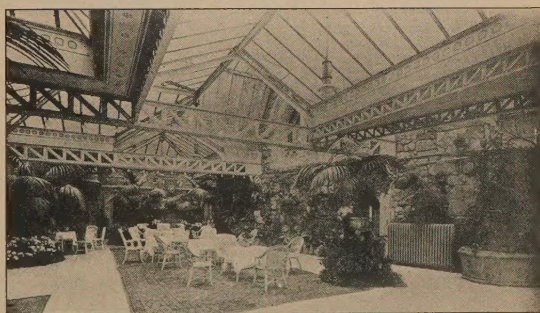
By the first of December Dr. Barton was telling the Turks at Lausanne the truth about the condemnation by the civilized world of the "wholesale deportation of all Christians from Turkey at the beginning of winter." The Turks, however, seemed little moved by this statement. Nevertheless, it was the hope that Ismet and his staff would become "convinced that back of the American missionary enter-

prises in Turkey stand a large and influential body of substantial American citizens whose confidence in Turkey will rise or fall according as Turkey treats American religious, educational, and philanthropic interests in Turkey."

On December 3 the Doctor quotes a correspondent to the effect that America might gloriously lead but would not, in the matter of condemning Turkey's policy in expelling all Christians from the country, and he himself is led to exclaim: "This conference lacks moral leadership. Each last country is out to get something for itself. Nobody dares ask anything 'because it is just and right.'"

Yet it was clear when Dr. Barton wrote that all there wanted peace: "There has been no threat, they tell me, that war will be started again or even may be. There is no knowing what any one may do away off there alone; but the men here are peaceful, and look as tame as ribbon clerks on dress parade."

On December 7 he was "summoned" before Ismet Pasha. That he and Dr. Peet enjoyed their conversation with this "comparatively young man" is easily conjectured. They "nailed the colors to the mast" by introducing themselves as representatives of the American Board. They talked together quite frankly, and it was learned later that the Pasha was



WHERE FRIENDLY RELATIONS ARE CULTIVATED

impressed by the apparently sincere purpose of our representatives to be of aid to Turkey. Ismet on his part talked as if he wished to be freely quoted in America. The interview eventuated in the following cable dispatch to the Board Rooms:—

General Ismet Pasha, Minister for Foreign Affairs, and spokesman for the Angora Government, summoning us for conference regarding American missionary, educational, and charitable institutions in Turkey, expressed hope that Americans entertain no anxiety about

their future since Turkey desired their continuance and intends adopting no laws embarrassing admirable American altruistic work. Ismet said his Government instructed him to assure us American institutions would neither be closed nor hampered because their continuance is desired. Similar assurances have been repeatedly given Ambassador Child, who is taking a most commendable stand, giving untiring consideration to humanitarian questions and to the maintenance unimpaired of American interests in Turkey.

This should not be interpreted as a binding agreement from the Turks as to the future of the Board's work in Turkey. Dr. Barton expresses no such hope in his letters from Lausanne.

On December 9 Dr. Barton wrote: "It is interesting to see how no one here accuses the United States or any of us with ulterior motives, and how they respond to the appeal for enlightenment and humanity for the Near East."

The next day, the 10th, was partly spent with Ambassador Child, whose work he was admiring more and more. "There is no doubt that Mr. Child is doing all he can," he wrote, "and is eager for information. He is using us for this purpose, and it is for this purpose that we are here."

On the 11th he spoke of there being action at Lausanne, and not stagnation. He was finding it a social affair in no sense: "It is intensely business. Men gather in congenial groups for serious talks, while 'conversations' are held behind closed doors." Yet the Senior Secretary withal could not forget his old associates: "It would be simply horrible to be cut off from Boston. How I long for the sight of the traditional cover of the *Missionary Herald*—the last copy of the old *régime*!"

By December 12 our friend was wondering certain things regarding the substantiality and stability of the Kemalist Government. The men there at Lausanne seemed at that distance from Angora to be a pretty fair lot, but they were only a handful compared with the number needed to govern all of the country. In actual action they would have the entire white-turbaned crowd of the Angora Assembly to deal with. There could be foreseen other difficulties too. "Nevertheless," writes Dr. Barton, "we are doing our best to come to an understanding with the Government, and to find a basis for coöperation in our line of work."

On the 13th the subject of minorities came up, the Turks being "bound to force all Christians under Moslem laws." Now and then some new men would drop in from Angora, when the "whole bunch would stiffen up in their demands. One of the delegation said to me yesterday, when I was urging the Turks to come forward of their own free will, forestall the conference and offer a territory, large enough and viable, which can be erected into an Armenian National Home, and when I told him it would be the most popular thing the Turks could do and would command the applause of the world and

tend to restore confidence in them and their government, that 'if this delegation should make such a proposition to the conference every last man would be dismissed by the Angora Assembly.' Whether this is true or not, it shows that the Government at Angora holds a pretty firm hand on its representatives here. As I have said, Mr. Child is still hopeful he will be able to get them to take some such step."

Later on in that momentous day Dr. Barton refers again to the atmosphere of the conference. "While it is pacifying, it is excessively sober. You seldom hear a laugh or see one. I have not heard a story since landing here, nor have I been tempted to tell one. Every one has something or several things on his mind that demands serious attention and which he cannot lay aside. Conversations in public are in low tones, but for the most part men walk in silence on the streets, even groups of men of a single delegation. Delegations do not mix in public. In a word, this conference is serious business and is so regarded by those who participate. The newspaper men are silent in public. When we get them alone, they tell us all they know and then try to get pointers for more knowledge. They are all mature and experienced men of the best type."

By December 14 the Turks had agreed to enter the League and to accept a commission to safeguard the minorities. "They express themselves as pretty well satisfied. One member of their delegation said they had learned a lot since coming here. . . . The prospects of a National Home for the Armenians are not all gone." Later there came to Dr. Barton the report of thousands of refugees at Black Sea ports, at Mersine, and on their way from the interior to the coast. He cannot refrain from saying, "It is impossible for the Turks to say or do anything now that will restore confidence in these panic stricken crowds. The Turks' promise has gone down in the moral market about as low as the mark in the financial world. They seem to feel that fact and asked me yesterday what they could do to retrieve. I told them only by years of unquestioned integrity in action."

On December 18 Dr. Barton penned the following: "The conference here has been strenuous today. The delegates did not go to their hotels for lunch. Heck says it looks to him as if it will hold on until March. On the other hand, we are told the Turks have received word from Angora to hasten peace, as the Government has no money, and the army is disintegrating. This is a great place to hear things. Heck goes back to Constantinople tomorrow, perhaps to return later. There will be no need of my staying, I am sure, after the minority question is settled. That includes one of our most vital relief questions. Some points are settled, I think, such as religious liberty. I am sure they will all stand

together on the Capitulations so far as they relate to foreigners and their institutions, but they may sacrifice the Greek and Armenian rights. Probably in an Armenian National Home the Armenian Patriarch would be located, possibly with none at Constantinople. The Turks are bound to drive all Patriarchates from Constantinople. We have all kinds of oral promises for our mission institutions. We may get no more until *we* make treaties.

"I see only the *Paris Herald* and the *London Times*, so do not know what the American papers are saying about the conference. One covets for the United States what so easily and naturally belongs to her; namely, the moral leadership in this conference. Simonds says this is purely a commercial conference and that the United States has no business here. If he knew the questions that seem most to stir the conference, he would recognize that they are moral. 'Inhumanity,' 'right,' 'justice,' 'liberty,' 'freedom of conscience,' are in common usage here and are applied to the conditions in Turkey and the status of the minorities. If we were in the conference as England is and the rest, the moral note such a leader as Hughes would strike, with all the force of the United States back of him, would command the following of every delegate here except the Turks, and they would be driven into submission to the laws of civilization by the force of the moral sentiment of the world.

"The conference has been holding long sessions, three and four hours at a stretch. Admiral Bristol told me this afternoon that they were making prac-

tically no progress toward the end; 'just going round in a circle.' The Turks have come here with the one proposition that Turkey must emerge from this conference an absolutely sovereign state, as free and independent from all outside interference and control as is England. It is to this that the Angora Government holds them. It is in the light of this theorem that they want all things discussed. Hence, Ismet Pasha holds this up as the norm by which all questions are to be discussed and decided.

"The Allies are holding together very well on the moral issues, if some of them will not propose to trade a moral question for commercial or political gain. Oh, for an American leadership that would not flinch or put politics above right! What an opportunity!

"I am going to Geneva tomorrow to meet some of the League of Nations people and eat lunch. Mr. Child said this afternoon he would not need me for the day. He is now largely listening in. I may become interested in 'that dead thing,' as the *Transcript* calls it."

Dr. Barton left Lausanne temporarily December 27, and was to visit Athens, Smyrna, Constantinople, and other centers in the interests of relief work, and with a view to studying the situation which the American Board faces in the Near East. He may return to Lausanne in the near future and will perhaps be able to return to Boston before the first of March.



ISMET PASHA (LEFT) WHO STANDS FOR SOVEREIGNTY



LORD CURZON WHO CLAIMS THAT TURKEY IS NOT THE ONLY COUNTRY WHICH ENJOYS SOVEREIGNTY

THE CHURCHES AND INTERNATIONAL CO-OPERATION

THE duty of the Churches to Christianize international life and the necessity for a persistent campaign in behalf of international coöperation was clearly faced at the annual meeting of the Federal Council of the Churches of Christ in America, held in Indianapolis, December 13-15. Friends of the great foreign missionary enterprise will be especially interested in the "declaration" of that conference:—

"We appeal to the Churches to become centers of public education on the moral necessity of the United States assuming its full share of responsibility in international tasks. Our Government should either avail itself of existing provisions for organized international coöperation or present some better way.

"We believe that the United States should definitely associate itself with the International Court of Justice now established at The Hague, in which we see the consummation of many decades of American desires and efforts for international peace through justice based on law. We urge that the United States also associate itself fully without delay with the humanitarian commissions of the League of Nations, now affording the most effective agency for dealing with immediate non-political tasks confronting all Christian people.

"We voice the gratitude of the Churches of America for the success attending the Conference on Limitation of Armament convened by our Government, and we urge our Government to take steps toward the convening of a second Conference to deal with the economic reconstruction of the Western World.

"Above all would we declare that the hope of a warless world does not rest on organizations and conferences alone. Back of economic and political disorders lie fear, suspicion, and selfishness. The ultimate remedy for such evils must be spiritual. The nations of the world must be brought to accept a new way of life—the one revealed by our Lord Jesus Christ."

THE PHELPS-STOKES REPORT

THE report of the Phelps-Stokes Education Commission, which we review elsewhere, is one of great moment and should be read by all who can manage to get hold of it. Some of its summaries and recommendations are as valuable to governments as to mission members. For example, we note the advice of the report with reference to West Africa. It suggests that the Angola Government appoint a commission to consider the needs of the native people of Angola; that government provisions in behalf of the natives have regard for their health, their language, the best of their native customs, their family and village life, and even their tribal authority, such regard being preliminary to all efforts for the improvement of the natives; that the recent education decree of the Angola High Commissioner be made effective with the exception of the provision which limits the use of the native language. While the

missionary organizations must do everything in their power to teach the Portuguese language as the most important European tongue for Angola, international policy requires the recognition of the native languages as an essential element of native life. The report expresses the hope that the statesmanship of the High Commissioner will eliminate all unfortunate possibilities brought about through petty officials.

The report also suggests that the Government and missions clearly distinguish the chief educational need of Angola; viz., the education of the masses of the people, which should have to do with improving the village communities and making better use of the agricultural resources of the country. Another good recommendation is that the Government of Angola provide for agricultural instruction for the masses of the people through agricultural stations and traveling demonstrators; also for the teaching of sanitation and hygiene. For this the Government should recognize the effective services of mission physicians and missionary teachers of agriculture. Such recognition has always been of great value in other colonies.

Then comes a word for the missionaries themselves: that they provide (as the American Board and the Canadian Society have been trying to do) a system requiring a central teacher training school with boarding pupils; community center schools with some boarding facilities; local day schools with effective activities in the communities and traveling supervisors to direct, advise, and inspire local teachers; and that the missions increase their staff and equipment with particular reference to agricultural and industrial specialists, not to mention physicians with adequate facilities. The report also suggests that adequate provision be made in all schools for the training of women and girls in home life and the care of infants.

These suggestions are along lines long cherished and promoted by the American Board, the Canadian Congregational Society, and the Woman's Boards. A good start has been made. What of the future?

THE PARASITE FIG

MR. A. J. ORNER, of Mt. Silinda, has charge of the Board's immense and valuable forest in Rhodesia. He finds there a powerful enemy, the "Parasite Fig"—an invader that strangles to death as many trees as it can fasten its grip upon. He shows here how he deals with this deadly parasite. The first picture reveals the fig after it has secured a hold upon one of the giants of the forest at Mt. Silinda. Starting as a tiny, innocent looking vine, it has fed upon the soil around the roots of the tree and upon the air about the tree. It has finally grown large enough to cover the trunk of the tree entirely, and to exert a boa constrictor-like embrace upon the helpless "monarch." The man with hand upon the parasite is the late Mugani Nkomo, the mission's forest ranger, and Mr. Orner's right-hand man in forestry from 1910 to 1921. His heart was set on the emancipation of his friends, the trees, as well as on the redemption of his own people.



PARASITE FIG VINE AT
WORK



PARASITE VINE CUT AT
ROOT

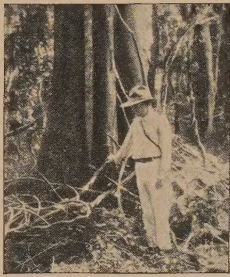
The second picture shows the method of circumventing the enemy. The axe has been laid at the foot of the fig. Mr. Orner is inspecting the job.

The third picture demonstrates the wisdom of the method. The fig lies dead at the forester's feet—after two years of death agony.

The fourth photograph presents a big red mahogany, two hundred and sixteen feet in height, a living exponent of the possibilities of a forest freed from the parasite fig and other enemies.

If we only had the genius for it, we would write a parable on the "Parasite Fig," showing the contrast between the evil effect of the spirit of exploitation

upon the native of Africa and the emancipatory effect of the spirit of justice and goodwill. These two methods and effects are to be seen in Portuguese East Africa today, if not in Rhodesia. Each has its honest exponents. The trading company believes that the native is never at his best until he is made to serve. The missionary may err on the other side, but while he teaches the native to work, he does so in no spirit of exploitation, but looks ever forward to the day when the educated native will be the better able to help develop the resources of his native land and thus enrich the world.



AFTER TWO YEARS THE
VINE DROPS TO THE
EARTH
Photos by A. J. Orner



THE FREED TREE
60 feet of the 216 feet of
its height are shown here.
It is a red mahogany.

TREASURY STATEMENT

THE FINANCIAL STATEMENT OF THE W. B. M.
Receipts Available for Regular Work, December 1-31, 1922

	From Branches	From Other Sources	From Legacies and Reserve Legacy Fund	Income from Investments and Deposits	TOTAL
1921.....	\$21,340.94	\$654.04	\$1,035.49	\$1,504.42	\$24,534.89
1922.....	17,350.43	278.34	19.18	2,136.80	19,784.75
Gain.....				\$632.38	
Loss	\$3,990.51	\$375.70	\$1,016.31		\$4,750.14
October 18-December 31, 1922					
1921.....	\$35,558.61	\$2,393.46	\$9,432.60	\$1,977.16	\$49,361.83
1922.....	30,651.81	1,652.99	8,680.40	2,320.71	43,305.91
Gain.....				\$343.55	
Loss	\$4,906.80	\$740.47	\$752.20		\$6,055.92

Again our comparison shows a line of losses. The one fact to offset them is that \$2,500 came last year from two of the larger Branches which did not report this December. But there is a loss even beyond that.

We are surely agreed that we cannot reduce the missionary force in the field, American or native, nor can we close schools or hospitals. What shall we do? Although Every Member Canvasses have

been taken, it is not too late to so interest an individual that she wishes to increase her pledge and have a larger share in a work so like that of the Master. Some, while fearful that the future may not support them in making a pledge, can just now spare a little extra money.

Together let us turn to God for guidance and follow his leading with confidence and with faithfulness.

THE MISSIONARY AND THE LEAGUE

QUESTIONS pertaining to the missionary and to his right to advocate America's entrance into the League of Nations are pressing constantly upon the mind of any editor of a foreign missionary periodical. They are of moment also to the missionary himself. We have, accordingly, asked following questions of the members of the Commission on Missions, each of which bears upon the main issue:—

1. How far is a missionary justified in pleading for America's entrance into the League of Nations?
2. Is it within the province of the *Missionary Herald* to advocate such a step?
3. Where shall we draw the line between what is legitimately "missionary"—because religiously and socially vital to the world—and what is distinctively "politics"?

As we go to press about twenty-five replies have come to hand out of a possible forty. Some are short, some long; some for the missionary and the League, some against; most are from ministers, but some lay opinions have been received, including one from one of the few women on the Commission.

We publish herewith ten of the letters. They are chosen according to territory represented, and are divided according to the ratio prevailing between the laity and the ministry in the replies received.

December 6, 1922.

From Rev. Harry P. Dewey, D.D.
Minneapolis, Minn.

Certainly our missionaries are entitled to political opinions, and privileged to express them within the bounds of discretion, which means that they must always consider the possible and probable effect of what they say upon the main business to which they are committed.

I should like to have them speak without reserve regarding the present aloofness of the United States from its world responsibilities. If they think that this country's duty is best to be met by entering the League of Nations, then let them argue the point with all candor and earnestness, not forgetting the while that there are many other good men who doubt the wisdom of that expedient.

December 12, 1922.

From Mrs. A. M. Gibbons
Cleveland, Ohio

I see no reason why a missionary should not plead for America's entrance into the League of Nations, or for anything else which he is convinced would improve conditions in this world of ours. We must expect, however, that even missionaries will disagree on this question.

It is not only within the province of the *Missionary Herald* to advocate America's taking this step, but it would be inconsistent not to do so. Missions, internationalism, the League of Nations, are part and parcel of one thing, the expression of one great principle—the Brotherhood of Man.

Missions and politics are too closely related in these days to draw a straight line between them. If the *Missionary Herald* steers clear of the issues definitely stated in the platforms of the Republican and Democratic parties, no one will complain if it roams at will in semi-political fields.

December 1, 1922.

From Charles Welles Gross, Esq.
Hartford, Conn.

I believe that the League of Nations is most legitimately missionary because absolutely vital to

the world in every sense of the word. It is not distinctively political, and only became political because it was advocated by President Wilson, whose defeat was dearer to Lodge and his crew than the good of the world. If a presidential election had not been approaching, the League of Nations would have been approved by the United States. But, to defeat Mr. Wilson, his plan to save the world was deliberately turned into a political question.

Before that campaign started, it was non-political. Mr. Taft stumped the country with Mr. Wilson in its support. Mr. Root and Mr. Hughes, if my memory is accurate, advised as to its terms, and many of their suggestions were adopted. Even in the campaign those same men in a group of 39 issued an appeal to the country to vote the Republican ticket as the surest way to enter the League.

I believe that the League of Nations if adopted by this country would be the Magna Charta of the world.

I believe that this country because it did not go into the League has lost the moral leadership of the world; is considered a selfish, self-complacent, money-making country, and is the most hated nation of the world today.

Why did 11,000 bankers, attending the American Bankers' Convention this fall, say to the President of the United States that they believed the time had come for the Government of our country to formulate the principles on which it will be able to coöperate with other nations to bring about the needed rehabilitation of European countries and peace in the world—if we have lost all our idealism and our will to make the world safe for democracy?

Why do we blush to see our Government protecting the interests of the Standard Oil Company in Asia Minor and refusing to do its share in the uplift of the Near East?

Because as a nation we know that we are not carrying our share of the burdens of humanity.

Because we know we must drop our petty political differences and, as Clemenceau suggests, go over and say, "What can we do to help?"

We are going into the League of Nations just as sure as the sun rises, and the sooner we go the

more good we will do to the suffering peoples of the world, and the sooner we shall save our own soul.

Shall the Christian missionaries and the editors of the Christian magazines pussyfoot on an issue of our moral responsibility to lead the world to better days?

December 1, 1922.

*From Henry K. Hyde,
President Ware Trust Company
Ware, Mass.*

Personally, I do not think it wise for you, as editor, or the missionaries of the Board to advocate America's entrance to the League of Nations. While there may be practical unanimity among Christian people as to the desirability of closer connection and bonds of brotherhood between the nations of the earth, Wilson succeeded so well in putting his personal stamp on the League as at present constituted that the controversy as to his personality has been transferred to his creation with the inevitable result that bitter differences of opinion are bound to exist.

December 4, 1922.

*From Rev. Carl S. Patton, D.D.
Los Angeles, Cal.*

America's relation to the troubles of Europe seems to me to be entirely removed from any question of politics. If America is to be of any assistance to Europe, the inevitable question is, "How?" The simplest and most natural method would seem to be by entrance into the League of Nations. If anybody has any other method to propose, let him propose it. As a matter of fact, those who have opposed our entrance into the League have opposed our disturbing ourselves in any way about European conditions.

I don't see why a missionary has not a perfect right to advocate entrance into the League, especially now that the League is not at present a political issue.

America's refusal to go into the League was a great disappointment to me, though this is neither here nor there. I have talked little about the League since it was turned down in the Senate, because I could not see any good to be achieved by talking of it. But if there seems any hope in anybody's mind that we may yet repent of our action in the matter and go into the League, I should certainly advocate the fullest possible freedom both for individual missionaries and for our missionary publications in the advocacy of such a course.

November 29, 1922.

*From Rev. Chauncey C. Adams, D.D.
Burlington, Vermont*

Your problem relative to the *Missionary Herald* and the League of Nations is the same which pastors constantly are facing in these days. My own conviction in the matter is that a nation should be a servant of God. No nation can fulfill her God-given mission as an "observer" of a part of the world

that is worn, torn, and bleeding. The men who win the football game are not the side-line observers, but those on the gridiron. This country must get into the game. The Church has not only a message to individuals in respect to their duty, but to the nation. A prophetic religion is social and national in its implications.

Down deep is not this the issue? If we do this, will not the Church and the American Board suffer financially? It is the old story of Pilate before Christ. "Knowest thou not that I have power?" said Pilate. And Jesus replied: "Thou wouldest have no power except . . ." Social, political, economic Pilates have been saying the same thing ever since. It is well to recall the calm reply of our Master.

So, then, let the *Missionary Herald* plead for America's entrance into her world mission.

November 25, 1922.

*From Rev. Ernest Bourner Allen, D.D.
Chicago*

I am in favor of hearing any message any one of our missionaries may desire to present about the League of Nations or on the major problems of missionary work. We do well to consider the reactions of our trusted field representatives and ambassadors. The Congregational constituency is able to pass friendly judgment upon such convictions as our missionaries wish to voice. They will be given such weight as their inherent character validates. Our own present attitude may be corrected or modified by what they see and know. The political problems of the day are subject to moral judgments and Christian tests as much as any other. When were Congregationalists overfearful about the opinions of the powers that be—or that think they be? Or afraid to hear the facts or discuss the issues of any policies of government? Since "open covenants, openly arrived at," are an ideal worth trying for, let us not cut out the practice in our missionary administration. One is forever hearing that "certain considerations" make publicity impracticable. How "certain" are the "considerations" and what are they? Who said they were "certain"? If the *Missionary Herald* has convictions about the League of Nations, let us by all means have them, and not simply a colorless and amiable, even if politely anxious, attitude on this vital problem and its relation to our missionary work.

November 29, 1922.

*From Mr. Walter E. Bell, of Harris, Forbes & Co.
New York*

First: It is most unwise for missionaries of the Church to take a position for or against America's entrance into the League of Nations.

Second: With somewhat less emphasis I believe it is undesirable for a religious publication to take sides in this or similar questions.

Perhaps I should add that the foregoing expression of opinion is not due to any feeling of partisan antagonism to the League of Nations—personally,

I strongly hoped that our country would enter the League.

Third: Your question, "Where shall we draw the line between what is legitimately missionary, because religiously and socially vital to the world, and what is distinctly politics?" is harder to answer concisely.

Generally speaking, I believe that representatives of the Church would be well advised if they refrained from taking an active official part in public questions on which there is room for honest difference of opinion. It seems to me that such activities inevitably weaken the position of the representatives of the Church and lessen the influence of the Church itself. There is a very widespread feeling that the tendency in this country during recent years has been too much in the direction of attempting to *make* people good by laws and regulations. Should it not be the function of the Church to *lead* people into a higher plane of living rather than attempt to *drive* them there?

November 28, 1922.

From Rev. Howard J. Chidley, D.D.
Winchester, Mass.

I should say that we had better stick to our last, which is a missionary enterprise and not a political program. There are a thousand conflicting opinions as to America's attitude on the League of Nations. There could be but one as to the program of Christ. Practical religion involves politics, of course, but it seems to me that the Church should keep out of politics, excepting where there is a distinctly moral issue involved. When the Church becomes a partisan

she may cease to be a conscience. She can do more as arbiter than she can as advocate.

November 27, 1922.

From Rev. Edward W. Cross
Grinnell, Iowa

In my opinion, a missionary is entirely justified in exercising the same freedom of utterance regarding international questions which the average Congregational minister claims as his rightful prerogative. Indeed, the fact that his foreign residence makes it possible for him to get a perspective on America's position in the world, and to give a fresh interpretation of the needs and aspirations of the nation with whose inner life he has been associated, make it incumbent upon the missionary to speak out clearly regarding his convictions. No fear that such utterance would affect adversely missionary contributions should deter him. The world-wide Kingdom depends upon the discovery and proclamation of the whole truth, even though it may mean some temporary embarrassment for a missionary organization.

It is possible, I believe, to lift this issue above the level of partisanship, though a searching criticism of existing governmental policies may be necessary at times. At present, it would seem to me wiser to advocate the general principles of world organization than to be too insistent upon *The League*. We are more interested in getting results than we are in vindicating anybody. There may be times, however, when it is either *The League* or *no league*, and at such a time it is impossible for a missionary who sees the issue to be neutral and silent.

THE MISSIONARY AND WORLD FRIENDSHIP

By TASUKU HARADA

THE idea of the Brotherhood of man has always been found in Oriental philosophy. In one of his discourses with his disciples, Confucius says: "All within the four seas will be his brothers. What has the superior man to do with being distressed because he has no brothers?" Nakae-Toju, a renowned Japanese scholar, expresses his belief in the essential equality and brotherhood of all men as follows: "All things in the world come from one root, and so all men in the four seas who are, so to speak, its branches, must be brothers one of another."

This maxim and several others of similar intent had become familiar to the Orientals of cultured classes for many centuries before the knowledge of Christian religion reached them. No attempt, however, to unfold the logical conclusions of their content has been made either in China or Japan, much less their practical applications to the everyday life of the people. On the contrary, the Chinese took a special pride in their own race and country. They stood aloof from the peoples bordering on the "Four Seas." The same thing may be said of the Japanese, who claimed that they were the descendants of the

gods, who had mysteriously come down to the Land of the Sun. The word "alien" or "barbarian" was used interchangeably with "enemy." Moreover, the son of a Samurai was instructed that no sooner was he out of his household than he might be among his enemies. "Preparedness," therefore, was the way for him to honor and safety. The people in general were taught to remember that prudence required them to regard every stranger a thief.

Under those circumstances, the Christian conception of the Fatherhood of God and the Brotherhood of man were to the Japanese nothing but a wild fantasy. Quietly but steadily, however, those two cardinal ideas of Christianity have been at work for the past fifty years, and have mightily affected social life in Japan.

Christianity was a challenge to Shintoism, the ethnic faith of the Japanese, as much as it was to Judaism. The Shinto gods are the guardians of Japan, the Japanese their descendants and the chosen people on the face of the earth. Shintoism is nationalistic to the core. Primitive Buddhism, on the other hand, is cosmic in philosophy and universal in its

doctrines. Equality and fraternity are among its chief moral precepts. But Japanese Buddhism assumed aristocratic color as soon as it arrived in Japan, and gradually became so nationalistic as to thrive in harmonious relation with Shintoism. Among exceptions is the sect inaugurated by Shinran, a democratic sect and at present the most powerful Buddhist faith. But its modern activity, including its domestic and foreign mission work, has been largely stimulated by its contact with the Christian missions.

The Roman Catholic Mission in the Sixteenth Century was a glorious exhibition of religious enthusiasm, and its extermination after a few decades is believed due to the political conspiracy back of the Church propaganda. For a couple of hundred years the Christian religion had been prohibited, and no messenger of the Cross was allowed to step on the "sacred soil." It seems only natural that the Protestant missionaries who began to enter the country after the dawn of the Restoration Era were suspected of being spies of foreign nations. The missionaries, in the beginning, found themselves in a position next to impossible of being favorably received by the Japanese. It is all the more marvelous to see in a few more years the free intercourse developing into friendship between those preachers of the Cross and a number of Japanese.

CHRISTIANITY HELPS JAPAN INTERNATIONALLY

The Christian Church is the first institution that is international as well as democratic in the New Japan. There, for the first time, the Samurai associated themselves with peasants and mechanics on an equal footing. It recognized no distinction between Daimyos and merchant classes, who had respectively maintained themselves as lords and subjects for many generations. There the men, women, and children of different colors and nationalities met fraternally as *Kyodai* and *Shimai* (brothers and sisters).

A considerable number of missionaries were engaged in educational and philanthropic organizations, namely, colleges, schools, kindergartens, hospitals, dispensaries, orphanages, social settlements, etc., some of which were partly or largely supported by gifts from abroad. Many of them devoted their whole lives to these institutions and befriended the Japanese. Young Men's Christian Association, Young Women's Christian Association, Woman's Christian Temperance Union, Young People's Society of Christian Endeavor, the Salvation Army, and the organizations of international and inter-racial nature have been forces for advancing friendship between Japan and other nations. The World's Student Federation and the Sunday School Union both successfully held their world conventions in Tokyo, in which the delegates from all the principal nations of the world participated. Japan also has sent from time to time her representatives to many world conventions held in other parts of the globe. The interchange of representatives cannot but be a strong factor in stimulating friendly sentiment and good will between those countries.

MISSIONARIES FORCES FOR WORLD-FRIENDSHIP

Not a few of the missionaries distinguished themselves by their distinct services for the cause of international peace and friendship, namely, Verbeck, Harris, Greene, and DeForest, all of whom were worthily decorated by the Japanese Government. But I must add here that the efforts of those and of many others, some of whom are unknown to us, are of such a character that they may have passed away silently without publicity or recognition.

I may illustrate it from the life of G. F. Verbeck. The most remarkable event in the early Meiji era in Japan was the dispatch of the great Embassy to America and Europe. The members of the Embassy included such prominent leaders of New Japan as Iwakura, Kido, Okubo, and Ito. The main object of the Embassy was the removal of the extra-territoriality clause in the treaties with Christian nations. Though it failed in its main object, the Embassy brought home useful knowledge and advanced ideas on which the new government organized itself in all the lines of its administration. One of the immediate results of the same Embassy was the abolition of the anti-Christian edict and the toleration of Christian preaching all over the Empire. Now, the fact that Dr. Verbeck was the originator and organizer of the whole affair came to light for the first time when some of his correspondence was published in a biography by Dr. Griffis, some years after his death.

Lack of space prevents me from referring to the missionaries now actively at work, but I cannot refrain from mentioning two of them who have taken very prominent parts in the same line of work, namely, Gilbert Bowles and Sidney L. Gulick. Mr. Bowles, a member of the Friends' Mission and the secretary of the American Peace Society in Japan, has rendered an indefatigable service for the cause of international peace. Dr. Gulick, a missionary of the American Board in Japan, and for many years professor at Doshisha University and now a secretary of the Federation of the Christian churches in America, has devoted the past several years to the promotion of good will and friendship between America and the Orient. No one will doubt that, with his painstaking and scientific survey, as well as his broad and unbiased views relating to the Japanese problem in America, he has done more than any other one person for the furtherance of mutual understanding between the nations bordering the Pacific Ocean.

PEACE REIGNS WHERE FRIENDSHIP RULES

The Washington Conference for the Limitation of Armament marks a new epoch in the diplomatic history of Japan as well as of the United States. No single event of recent years has produced so amicable an effect on the American-Japanese relations as the Conference. It has rendered salutary service to Japan's reconstructive effort in her after-war foreign policies. There is no doubt that a liberal and friendly spirit is guiding her policies in international relations, especially in regard to America. It should be

remembered, however, that the reactionaries, conservatives, and nationalists are always restive. The militarists are by no means powerless. Yellow journalism is still rampant. There lies for the missionaries and for Christians of all churches the rare opportunity as well as the great responsibility of advancing the task of establishing world friendship

between the peoples of the Orient and the Occident. For peace reigns where friendship rules, and such a friendship is possible only between the men and women who know not "the East nor West, border nor breed nor birth," but are willing to be just to all and ready to serve the universal welfare of humanity.

WOMEN OF SHANSI AND SHENSI

By CORA MAY WALTON

TRANSFORMATION

OF the women who are taking the advanced course in the Woman's School at Fenchow this year, no one is more interesting than Mrs. Niu (pronounced *knew*). She comes from a village about ten miles east of the city, where we have had an out-station church for some years. About six years ago Mrs. Niu began attending the church services in her village, but not without protest from her family, who were quite disgraced at her boldness. Her younger brother was so ashamed he cried. She was suffering at the time from tubercular glands in her neck, most common among Chinese women. So when she heard of a doctor who could cure such trouble she came into the hospital for treatment. When she was pronounced well enough to leave, she entered the Industrial School for Women which had been opened by Mrs. Watson. She was so apt at her lessons and quick with her needle that she was soon giving more and more time to the coveted study in the Woman's School, and Miss McConaughy found her an agreeable person and a good student. She graduated in 1920 with an enviable record for helpfulness in the school. Teachers and students alike depended upon her. After graduation she took charge of the city and suburb calling and class work, with one assistant, and proved very capable, showing initiative in her work and love for the women.

I believe that I have said elsewhere that it takes at least a generation to develop Christian character in Chinese women. I think I shall have to qualify that statement, for Mrs. Niu is an exception, and I'm sure I could think of others. I did not know her when she first came to Fenchow—it was two years before I came. But she is described as having a most pitiful appearance, unkempt, ill, with signs of her careless life upon her, and not very promising. But once more, as of old, a woman comes into the amazing experience of a great unselfish love and responds, turning from her old life of shame.

And evidence is not wanting of other lives which have been changed. Just the other day one of the teachers in the preparatory department told me of a young woman who has been in school only this year, who returned to her home after the spring term and showed such a marked change in her conversation that her mother-in-law, although not a Christian, had to admit that some good influence had entered into the life of her daughter-in-law.

BREAKING ICE

Sometime we must write up the romantic beginnings of the work in Northern Shansi, where in over sixty chapels and preaching stations the Good News is being told and new life is being infused into the communities around. Here it is enough to add that we are planning definitely for out-station schools for women in several important centers in Shansi, and from the groups who attend those schools will be chosen a few of the most promising women for further study here in Fenchow. Miss Miner and I traveled as far as Swei Te Chow (pronounced *sway da joe*), meeting at every stop along the way former students, and at Liu Lin Chen a graduate of the Woman's School.

This trip gave opportunity to study first-hand the conditions from which the women come. Their mountain "cave" homes tend to conservatism, and few there be who dare to show the effrontery it takes to identify themselves with the new, strange teaching. We went to the Wang home, a lovely home, four brothers and their wives living in delightful harmony apparently. These brothers carry on a prosperous felt business, and all of the men of the family, great-bodied and kindly of face, have been baptized into the Church. But no persuasions of their men-folk would induce the gentlewomen of that home to appear at so public a place as the chapel within the city walls across the river. The wife of the eldest, however, was willing to come with Mrs. Li, the Bible-woman with whom I was calling, and even allowed her youngest sister-in-law to come with her. Great bustle and stir as the best garments were taken from their careful wrappings, new shoes produced and hair freshly combed. Two small children were dressed in their gayest, too, the little girl delighting in her new green and red shoes, and the tiny boy, who had to be carried on the broad shoulders of his uncle, conscious of the bright streamers on his cap.

The ice is broken! They know for themselves, these two Mrs. Wangs, that the Church is not exclusively a men's organization. Owing to the calling Miss McClure and Mrs. Li had done for a week previous to the great occasion of Mr. Pye's visit, when there was a communion service and baptisms, over a hundred women appeared. Three were baptized and twenty or more signed up for the station class with Mrs. Li.



THE PHILLIPS FAMILY

JOHANNESBURG, SOUTH AFRICA'S MELTING POT

By RAY E. PHILLIPS

THE ancient barbarians under Alaric who entered Rome from the North and overcame its military defenders found themselves in turn overcome and conquered by its advanced civilization. Strong in physique, but weak in mentality, Rome for them was a melting pot in which their old savage customs and beliefs were either destroyed or recast.

There is a modern Rome where this very same melting process is being repeated. It is a great city of the Dark Continent, situated upon a hill a mile and more above the level of the sea. A horde of savages, strong of arm, are here coming into contact with advanced civilization with the same result to their old savage beliefs and habits of life. As in older times, "All roads led to Rome," for friend and foe alike, so today all the roads of half a continent lead to this modern Imperial City. From North and South, East and West, in steady streams do they come, but for peaceful conquest, to this realm of the modern Cæsar, King Gold.

Johannesburg has been truly termed, "The Hub of South Africa." Its great mines, yielding nearly one-half of the world's annual output of gold, are insatiable in their demand for laborers. The call has gone up from the strenuous white man for help in bringing to light earth's hidden millions of wealth. And in his ancestral homes up and down the land, the black man has heard. After ages of idle life spent on his wooded hillsides and in his sleeping valleys, with simple wants and still simpler pleasures, this strident call has broken into the primitive silence. And the native Lord of the Land, from his seat of contentment by the open fireside in his hut of grass, has reluctantly shaken from his shoulders the custom of ages which had decreed that women only were made for labor, and he has betaken himself to this great, strange city of the white man, there to work until homesickness, or more serious disease, brings him back again to his beloved hills and valleys.

Perhaps he visits Johannesburg many times, perhaps one visit only is enough for this aboriginal

Son of Ham; but one visit is sufficient to make of him a changed man. The simple black man who was content with a small hut and a few cattle has seen incredible wonders which the ancient men of his tribe had never seen even in dreams. He has seen the power of the white man do daily miracles. He has seen huge masses lifted from the earth at the push of a lever. He has beheld magic power sent through the air and for miles underground through two slender threads of wire. He has seen water, fire and air obediently doing the will of his pale-faced "baas." His mind is in a ferment—new ideas and customs demanding acceptance and age-old usages obstinately resisting. In Johannesburg heathenism and civilization are engaged in mortal combat and the awakening mind of the black man is the battleground.

From 250,000 to 300,000 native black men are at work in Johannesburg at one time. Owing to the great inroads made into this army by the dreadful disease, "Homesickness," a large proportion of these workmen find it impossible to stay at work for more than six or eight months at a time. They leave for vacations of varied lengths, giving way to others from home who have been temporarily cured of the malady. Consequently we find fully half a million black workers coming under the spell of Johannesburg in a single year.

THE COMPOUNDS

Of this total number of workers on the Gold Reef, about two-thirds are at work in the mines. These mine boys (all native workmen are dignified by the title "boy") live in compounds on the mine property. A mine compound is not unlike an American college campus—a field surrounded by buildings. But here the surrounding buildings are not separate and with a variety of architecture. Instead we find a low, one-storied, continuous building, usually whitewashed, monotonously closing in on all four sides. This building is really a series of rooms, end on end, and housing from twenty to fifty boys in a room.

An average compound accommodates from 2,000 to 4,000 workmen.

The newer mines pay commendable attention to the housing of their boys; to the cleaning of the rooms and the providing of sufficient wholesome



Photo by Rev. Ray E. Phillips

"DAUGHTER OF A BASTARD RACE"

450,000 colored or Euro-Africans in South Africa. 100,000 of them in Johannesburg. Two of these hybrid people to every five white. Their position is hard. They resent being called "natives," and are not received on equality with whites. The native women have suffered hardly at the hands of white men—mostly Dutch, who keep native women openly on their farms as concubines.

food but at some of the older mines the men are not so well off. As a general thing, however, boys at work in the mines are well fed, and their physical selves well taken care of. Most of these mine boys work underground, doing all the hard manual labor incidental on drilling, blasting, breaking up and loading the crude ore upon the "skips" or cars that take it above ground. White men oversee and direct the work of the "boys," but all the labor is performed by the black man.

IN THE CITIES

The chain of great gold mines stretching for sixty miles along the ridge upon which Johannesburg lies, has called into being a number of cities and towns as homes for the white miners, and to house the stores and shops which cater to their needs. Johannesburg, which has a population of about 150,000 whites, is supplemented by towns large and small, bringing the total white population of the gold fields to about 250,000. Here, too, in the homes and shops of the whites, the black man plays a prominent part. Places of business have manual work which must be done. There is work to be done in the home. So the black man is called upon. In every kitchen he is found. He washes the clothes, cooks the meals, attends to the children, and his "missus" finds him a trustworthy helper and obedient servant.

Would you "go shopping" in one of Johannesburg's palatial stores? "Jim" will deliver the parcels to your door. Perhaps you wish to buy a morning newspaper. Step to your doorstep and whistle. "Jim" responds with one. Does your motor car suffer a puncture on the roadway? You creep on

to a garage and engage with the white proprietor to have it repaired, but "Jim" in the back room will do the work. The garbage can in your back yard mysteriously loses its contents during the night. "Jim" and his brothers have visited you during the small hours and removed its ill-smelling contents.

"Jim" and ten thousand others serve the governments of these cities. Humble subjects though they be, they are indispensable to the right conduct of the cities' affairs. They repair roads, operate the sanitary wagons which keep the city sweet, they do the manual work in connection with the street car and lighting systems, and very proud are those fortunate ones who are attired in natty blue uniforms and given sticks and the policeman's duty of keeping their fellow countrymen in order. Whatever you do, wherever you turn, the black man is there with a ready hand and respectful smile to help you over the rough places. Without him these great mines could not operate, the cities would fade away, and in a short time this beehive of activity would be "one with Nineveh and Tyre"—a memory only.

RESULTS TO WHITE AND BLACK

The most obvious result to the white man is an increase in the "ease" of living. He does not have to do the rough work because for a small wage he can get the black man to do it for him. "Jim" chops the wood; "Jim" brings in the coal; "Jim" runs on all the errands for mother. The danger is great that the second generation shall grow up with flabby muscles and a great distaste for all work requiring muscle, because it is "Kaffir's Work." "Let Jim do it!" would be the Johannesburg version of the ancient cry of the indolent American.

The results to the black man, however, should concern us. What is "Jim" absorbing of the complex life into which he is drawn?

The key fact bearing on a discussion of this question is this: The white man is interested in the black man solely as a workman. Where "Jim" lives, what he eats, what his amusements are, what he does with his leisure time—these are matters of the utmost indifference to "Jim's" white master. The mines have been compelled to feed and lodge their native workmen, but solely because of the exigency of working conditions. Some shopmen set aside rooms behind their shops for their native workmen for the same reasons. As a working animal the white man is vitally interested in the black man. But as a human being he is something to be avoided—in fact, the farther away he is, the better.

This feeling is very strong and shows itself in a variety of ways, such as the building of Townships, or "Locations," several miles from town for the housing of part of the native population; to the existence of slum areas, which beggar description, in back alleys and out-of-the-way places in the city proper; to the prohibition in residential sections of buildings or churches for use by native people.

THE UNIVERSITY OF CRIME

Another factor entering into the discussion of this question is this: The native seldom sees any-

thing of the finer side of the life of the white man. He feels the white man's fists and hears his oaths when he fails to satisfy him. He knows the seamy side of life as he comes into contact with the crooks and gamblers who try to fleece him; and he lives in the same slum yard with the disreputable "poor whites" who have little except their *pride of color* to differentiate them from animals.

We should bear in mind these factors as well as one other when we try to understand the effect which the influence of Johannesburg is having upon its visiting black workmen. This remaining factor is the one which was forcibly brought home to the people of America at the time they declared war on Germany. It is this: Large groups of men gathered together, without the restraints of home hedging them about, are ideal breeding places for immoral and vicious habits unless strenuous efforts are made to counteract them. Thanks to the efforts of the Y. M. C. A. and kindred organizations who went at this problem in a business-like fashion, the young men in America's cantonment camps and across the seas were given ample opportunity to keep clean and enjoy themselves in wholesome ways.

What shall we say, then, of Johannesburg, except that it is one great cantonment camp where over half a million black men, mostly young, and largely heathen, are gathered together in one huge army of workers. And the further awful fact should complete the story: That there is practically *nothing* being done along social lines to counteract the downward pull of the customs of concentrated heathenism *plus* the attractive vicious habits of a civilization's

underworld. "Africa's University of Crime" is the epithet often applied to Johannesburg. With a child-like trust the black man is accepting what he sees of the wonder-working white man's civilization.

THE MISSIONARY TO THE RESCUE

The situation is not all black, however. There is another picture that can be drawn. Religious bodies have not been slow to realize that Johannesburg offers a strategic place for the dissemination of religious truth. Missionaries are hard at work in the midst of this great mass of heathenism, leavening it with the Christian spirit and inculcating those principles which underlie true civilization and culture. But these consecrated men are fighting against tremendous odds. There are also broad-minded men and women resident in Johannesburg who are awake to the possibilities presented at this great center for reaching the whole native people of South Africa and for *good*. But they are few.

It cannot be true that the strong men of an entire race are being gathered together for their despoliation and ruin. This Golden City may prove to be a golden casket wherein are buried the hopes of a virile race of earth's children. But the door is yet open; the opportunity is still presented for a real demonstration of the Spirit of Brotherhood about which we have heard much in recent days. Social agencies with a Christian purpose have here an opportunity presented by no other city in the world for vital constructive work among a simple people who need everything they have to give. The men of a nation call for a chance to live.



THE NATIVES ARE GREAT ACTORS

Photo by Rev. Ray E. Phillips, Johannesburg

This gigantic fellow has just been killing his opponent, who feigns death by horrible contortions. This is a "side show" during a dance in a mine compound. These heathen dances are practically the natives' sole amusement. Beer and meat are furnished dancers and spectators by the mine officials.

STAND BY PAOTINGFU

By DAVID BREWER EDDY

HOW can I tell the story of this past week in the Paotingfu field so you can all see it with your eyes and hearts! It has stirred me deeply, and I long to help this work as a real partner with the devoted group of missionaries and the band of thirty evangelists and the Bible-women. You at home who are giving the money for this work must try to feel the load of responsibility that bears down the workers as they look ahead to next year. New work has been opened in half a dozen counties with the extra gifts that came out last year. Station classes are now starting in every center. Hundreds of new inquirers are gathered for training in the simple teachings of Christian faith and life. Fifty villages are to have classes of their own this winter where groups will meet for six or eight hours a day for two weeks of most earnest teaching from the Bible and in the new principles of character and

A ROMANCE FOR A MOVIE

Hugh Hubbard met me with his motor cycle (from Montclair), and we bumped and ploughed and dodged twenty-four miles to the city of Kao Yang for first impressions. Here is a romance for a movie in four reels.

THE PLACE:

1. A city of five or ten thousand—no one knows—unusually prosperous from cotton weaving on hand looms, walled round with brick walls and towers. Four men, leaders of business and progress, walk twenty-four miles to Hubbard's office, asking for an evangelist, and a school, and a church. They pledge support and half the money. Four Christians are already there as good examples.

THE MAN:

2. A young man of twenty-seven, married, and with two children, trained in our schools and in the Y. M. C. A., offers to take up the challenge if he can try new methods of gathering in the business men and students as associate members, building up the church within this interested group. He cuts his salary \$5 a month to \$35 in silver (\$20 gold), and pledges \$15 a month to support his father and mother. He puts into the new work a keen mind and the latest plans and a forceful personality.

3. **THE MONEY.** A minister in America, a secretary of a Board (not the A. B. C. F. M.) wants to make an investment for a thank-offering. His gift of \$200 (gold) comes in the same week this situation opens. May be only a coincidence, but once it was called a "Providence."

4. **THE RESULT.** A membership campaign was started on Y. M. C. A. lines for all who would help at \$.50 each. They start for 100 and dream of 200, and in fifteen days in a brand-new field enroll 500 members of "The Church Association," promising lectures, Bible talks and classes, some athletics for boys, and OH JOY! the first Movies ever in the city, with educational films, and right along the strongest kind of Christian teaching toward baptism and church membership.

We saw the crowd at their three days of meetings, with a program of sermons and Bible classes and some recreation. The principal of the school is a good Christian. The owner of the property gives it seven months' rent free. The men of the city offer to raise \$1,000 if the Mission will match it, and by Chinese method they "mortgage" the property for \$2,000 cash down, well secured by four-fold value, and in five years will get BACK ALL THEIR \$5,000 or else get the property, worth easily \$8,000. There is finance for you. What could I do but promise to get the \$600 for the Mission's share of five years' rent on a fifteen-room property, and the



SECRETARY EDDY AND MR. HUBBARD STARTING FOR
KAO YANG

service. If this work should stagger now for lack of money it would be tragic, and this part is *up to us*.

Across the flat plains of Chihli I came to Paoting. Farmers are gathering their final crops of sweet potatoes and maize for the winter. Small gardens of cabbage and greens for the winter pickle are possible by irrigation from shallow wells. Cotton, all too short and scanty, grows in patches for the blue cloth that clothes this nation. Everywhere the evidences of poverty! Life is a struggle here. Mud villages dot the plain among the trees. Stray Peking carts drawn by a motley of cows, oxen, donkeys, and men bounce through the rutted roads. Wandering dogs and stray pigs litter the village streets, but the millions of folks are REAL. Hard working, friendly, peaceable, ignorant to be sure, yet what miracles shine in the eyes of these who get a chance at school or church training!



AT THE GREAT TIENTSIN MEETING FOR STUDENTS

future nucleus of the building purchase fund? Who will help on this "special" of \$600? This whole experiment will be watched with keen interest.

IN MARKET TOWNS AND COUNTY SEATS

Back to Paoting, and straight on by donkey back for twelve miles to the market town of Wei Tsun, to our work just three months old. The curious crowd throngs in to new rooms papered and ready, where we challenge the citizens to start a reading room, library, and game room for young folks. We pledge a daily paper and forty books if they will put in two illustrated weeklies and three dollars for games, and form an association to control and use the rooms. Bible teaching has started, and preaching begins on market days. A small group of men are getting interested, and the new work is well launched. Good Luck and Success to it!

Three miles' walk to the rails, and two stations' ride with two more miles on trotting ponies sent by the Chief of Police as a courtesy, bring us to Wang Tu, a walled city, and a large meeting of gentry and farmers for a straight talk on "What Christ Can Do for a City." Here we make friends to help the worker and lodge new ideas. The next morning a dozen new members are baptized by Hubbard, and the group of inquirers receive some training.

Now, by Peking cart across country ten miles to Tang Hsien, a county seat with a fine work beginning under a most capable and devoted preacher named Chi. The Christians have gathered for miles around, tramping ten to forty miles, the women on their poor, broken feet—a labor of love, indeed. Forty new members are baptized and brought in, and a special service held for one belated farmer who had walked thirty miles since dawn, and must

have baptism after months of class training or have to wait six months more. Here is more high finance. They bought about three acres of land for \$450 for a new school, and in digging foundations discovered eight marble statues from the Tang dynasty, 1,500 years old, votive gifts to the temple on this spot. Seven were sold for a thousand dollars, and they are holding the best one, a thing of real beauty, for another thousand for their building fund. Here the highest official presided at our meeting, and gave us a native feast, and the leading gentry and business men turned out in force. They are deeply interested in all they can learn about Christ, and there seems to be no opposition—only inertia and tradition to overcome.

AND BACK TO OLD PAOTING

And now for Paotingfu itself. Plenty of chances to talk to our boys and girls and women in the schools, to see the work of Miss Chapin and Miss Phelps and the Prices down in the city, to talk to the Presbyterian pupils and the business men in the biggest theater in town, and to a students' meeting of a thousand filling the big hall and to the combined congregations of the churches, and then to the missionaries. All of it was a rich treat. You want some earnest impressions, I am sure.

1. THE WORK IS JUST BREAKING INTO HARVEST. Since the famine and the flood the people have been upset. Every worker was full time on famine relief, and they saved thousands. Galt paid out \$800,000 (Mex.) in famine funds both from America and China. Yours came here possibly. One pastor had a whole county, used \$50,000 honestly to a penny, saving thousands who would have died except for those wells to be dug and roads built and soup kitchens and seed distributed and maize issued to folks too weak to

work for it. Glorious story! AND NOT ONE MEMBER ALLOWED TO JOIN ALL THAT YEAR!

2. THE NEEDS ARE VAST ENOUGH. You never dreamed of such poverty. These farmers have less than \$20 a year pass through their hands in money. They eat from their crops and barter maize and cotton for cloth and salt down their pickled greens. The Government is a byword and the officials disgustingly dishonest. The ignorance is appalling. Dirt and superstition and infection abound. Christianity changes much of this in a decade in village or city. Our group show the transformation and seem the only salvation in sight. To work this miracle is worth our sacrifice.

3. OUR WORKERS DESERVE OUR BEST. Oh, that is easy to write. Come out and see their lives and the pressure on time and body and soul. Each one faced with great chances but given slight help to seize them. Galt and Hubbard and Robinson face a great chance in the work for students and the country fold. Of all the Government students in Paoting, ten per cent are in Bible classes! There is no great distance to the heroic from these homes and a com-

fortable American job looks mighty easy. Let's love them and help them more next year.

4. THIS IS THE YEAR. If no famine upsets, we will see rapid growth from this time on. The prophecies of three years ago were true except for the outcome. The possibilities were there and are here again. Six new counties have been opened. The force of trained men has been increased. Their work is just beginning to tell, and so we are going to be strong partners here and count on the results for good and for God.

Twice I have been near to tears this week. Standing in the evening by Pitkin's grave and hearing the story once more, it seemed the moment for a sacred pledge of faithfulness at the Home End of the job. And this morning as the motor cycle started for the station, the evangelists who have been in conference three days sang "God Be With You Till We Meet Again," beside the road as we said good-by. Shall never see them again, perhaps, but their tasks and their fields of need and their steady faithfulness and their affection would stir your hearts.

STAND BY PAOTINGFU!

THE AFRICAN IN THE NEW WORLD

By RALPH L. ABRAHAM

THE African's country is large, rich in water power, minerals, tropical products, etc., and is much sought after by Europeans whose governments have control of practically the whole continent and for the most part have greatly benefited the people by their rule. The Africans are mostly of the Negro and Banur groups, about one hundred and thirty-five million in number, and are located in Central and South Africa.

THE AFRICAN IS ADVANCING VERY RAPIDLY

Mission work has been successful. It has fanned the divine spark into a living flame in the thousands of people formerly living in the darkness of ignorance and superstition. Christianity has developed leaders and workers who are lifting up the race. The native is constantly being exposed to European civilization and cannot stand still.

So rapid has been the advance of native Africans in their own life, thought, and activity that their position in the country has come to be the greatest issue. The blacks so outnumber the whites, are increasing so rapidly and becoming such an important and powerful factor that the thinking element of the governing races are coming to recognize that the Race Question is the greatest issue of the whole sub-continent. But the unthinking whites continue to stir up racial feelings.

RACE PRIDE GROWING

A powerful movement toward Native Solidarity is under way. Tribalism in the past was responsible

for much jealousy, war and suffering. Now tribalism is undergoing further decay. The power of chiefs is very small. Chiefs are nearly all heathen and very conservative. Educated and Christian natives cannot be kept under nor held back by the chiefs. Contact with civilization, labor environment, labor unions, the evils of the color bar, the War Labor contingents, the world-wide notion of the value of the individual, the emphasis of democracy, and the prevailing idea among the natives of South Africa that the white man and his government are responsible for most of their economic and other evils, tends to unite the native tribes as against the whites.

THE BLACK MAN'S ASPIRATIONS

The African's aspirations are reasonable and merit support. He does not claim nor want equality with whites. He is willing to take the place of a child, but when an individual grows up and individually is equal to a white man, he wants better advantages than are usually awarded the raw native. He does not demand the ballot; but the people want to be represented in legislation that concerns them. He wants land and better educational advantages from primary to university, including liberal agricultural training and better salaries for teachers. He wants the color bar eliminated from judicial procedure. He wants equality of opportunity. He wants to cooperate with the white man. The race is in the throes of a great and rapid transition, which will test it and the white race to the utmost unless the two coöperate. The Church's opportunity is great.

THE GRAND OLD ORDER OF INGANJI

By HENRY C. McDOWELL

WE have been here in Galangue on the site of the new station almost three months. Those months have been chuck full of hard work and great experiences—some pleasant and some otherwise. No doubt many people picture the beginning of a station about like this: the missionary goes to a region, settles down anywhere he wants to, and begins teaching and preaching to as many heathen as may care to come to hear him. During the early days it was thus, but now conditions have changed and the movements of a missionary are strictly supervised by the Government, and every step must be within the law. The new mission becomes the topic of conversation of all the officials and traders nearby, let alone the natives. After the governmental authorities are satisfied, you must meet and appease the native chiefs, who are in many cases more deeply concerned than the officials.

I'll relate just one experience with a nearby chief and his headmen to illustrate how it is necessary to work with native chiefs. After the tour of Rev. W. C. Bell through this region three years ago, some boys went to the beginners' school at Dondi. They, of course, have not fully grasped what it is all about, but they are on the way, and have made the first great step, which to the native is a very difficult one—that of breaking away from village life with all its wicked practices and traditions. Some of those boys went to their village to visit relatives on a certain Saturday afternoon. It happened that the whole village was celebrating the advent of an "ocinganji." I cannot fully explain here all that that means; when I come home on furlough I shall try to work up

a talk on native secret orders. After being out here for a time one can easily appreciate the strong proclivity of our group for such. Africa is full of them and they play a large rôle in the life of the raw villager. As in many other movements there is some good, but it is so mixed up with evil that an outsider has to condemn the whole show. When a native leadership arises that is sufficiently clearheaded and Christian to pick out the good and use it for the best interest of the group, it will be a great day for Africa.

Back to my text. The "ocinganji" is the symbol of all the secrets and spiritual force of "The Grand Old Order of Inganji." It appears in a peculiar garb, has a distinctive stride, eats specially prepared food, spends about three days in a village, during which time the whole village must worship it or pay the penalty—death. They have all-night dances, pots and pots of native strong beer, and after spending a day getting worked up, engage in all sorts of practices the remaining two days. The women fear and worship the order—it is a men's organization and does not seem to have a corresponding organization for the sisters. The "ocinganji" itself is nothing more than one of their group who mysteriously disappears for a few days. Sometimes a representative or a group comes from the headquarters—state office—and things happen then in great style.

The initiation is by circumcision. The young boys are taken to the camp and remain there three or four months. They are given a new name, circumcised, and initiated into all the mysteries of the great order.



THE GALANGUE CAPITOL

Photo by Rev. W. C. Bell, Angola



THE CHIEF AND HIS COUNSELORS

Photo by Rev. W. C. Bell, Dondi, Africa

Those boys who were inclined to accept the Gospel are members of the order, but no longer care to worship virtually one of their number or engage in the dances, brawls, etc. They refused to join in the party. They were informed that they would either partake of the game or suffer the penalty—death by poisoning. The boys held out. That night the leaders of the order conferred on the situation. They decided that there were too many to kill at once, but that they would kill three of the older ones as an object lesson to the younger ones and give them a chance to “come across.” They tried their “dope” on one of the boys, and before it was successfully administered he “took to the tall timbers.” The boys cautiously avoided them and they decided to kill some of their parents instead. About five hours later the father of the boy who fled to the woods became desperately ill. His family came to me for medicines, but native poisons are beyond me. The boys were afraid to tell me everything. I did a little detective work and got the whole story—for unfortunately or fortunately, the African likes to talk and is easily pumped. I got all my information from villagers themselves, so that they could not accuse the boys.

On Monday morning I decided to make a bold stroke. It was fraught with great dangers, but something needed to be done and that quickly. We were just beginning in the country, and if those inclined to accept the better way were to be killed as fast as their inclinations became known, there would certainly be a “hard road to travel.”

I went directly to the king and asked that he assemble all his old men for a “tribunal.” In a few moments I was face to face with about 120 old men.

I again told them the why and the wherefore of our coming among them, and as tactfully as possible led up to the question of the day. I laid down two general propositions that they had to accept. Firstly, that I had no authority to destroy their order, and that that was not my immediate intention. Secondly, that in case, however, an individual or individuals desired to withdraw from the order and did it honorably they had no authority to kill them, as their order was not recognized by the Government, and their killings would in the eyes of the law be murder.

In native style they strongly denied everything. I, of course, expected them to do that. You do not get anywhere with a raw heathen by mere persuasion; you must show him that he is hedged in and then he will confess. When the hearing was growing a little warm, I picked my chance and arose from my seat (it is the custom to sit at such hearings) and made one of the most daring moves of my life.

I went directly to the king, his chief counselor who was seated on his right, and the “onganga” (the man who administers poisons) to the right of the king’s prime minister. The following dialogue ensued:

McDowell (in low, clear cut tones). “Where is Mucoca?” (the father of the boy who fled to the woods).

King. “He is at his house.”

McDowell. “Send for him. I want to ask him a question.”

King. “He is sick and cannot come.”

McDowell. “What is his ailment?”

King. “Just a little ordinary ailment.”

McDowell. "His ailment is not ordinary. He is sick unto death. I have facts and witnesses to prove that on this site a tribunal was held last Saturday night. It was decided to kill three boys as an object lesson to those who did not worship and fear the 'ocinganji.' Your servant, the 'onganga,' attempted to poison Antonio, but the boy was too wise, and fled out of the house to the woods. Your servant, the chief counselor, advised the poisoning of his father instead.

"As your 'onganga' knows poisons he also knows antidotes; if you are wise you will send him immediately to cure Mucoca. If Mucoca dies I shall take the dead body to the Fort as a mute witness of the murder planned and executed by you three.

"I came among you to coöperate with you in the development of your children (subjects) and your country in general, but from this day even forever it must be recognized that when one desires to withdraw from certain evil practices, which unfortunately you and your children have inherited from times remote, they shall not be considered fit subjects to die.

"I have never derided your institutions and shall not encourage others to do so. I encourage the younger to revere and obey their king and elders, and shall continue to do so, but when the light breaks and they recognize a better way, they are not to be killed.

"I shall not go to the authorities unless forced to do so; I would rather amicably settle the affair here, and we come to some working agreement; but if you care to go to the Fort, I am already on the way."

About that time they were all around my feet, begging me not to go to the Fort, and pledging co-operation. The next day Mucoca began to recover, and is all right now. The other boys have not been molested, and now the king brings gifts—which is strictly native. So long as I talked gently and admonished them in pious platitudes, no gifts came; but now I am to be appeased, and gifts come from kings all around.

Thus is mission life in a new district. It is commonly known that Galangue is one of the few regions where the old customs still prevail. I am told that there is an average of a death per day at the big Ombala—the majority from poisoning.

WHY THE MISSION TRAINS THE GIRLS

BY WILLIAM C. BELL



Photo by Rev. W. C. Bell

MEANS SCHOOL FOR GIRLS, DONDI

Building intended for dining hall and kitchen, temporarily used as class room.

THE accepted tradition throughout Africa is that girls should early be put to work in the fields, thus learning to dig and to plant so that food may be provided for the families in ample quantity. Thus it follows that to marry well and raise a family is the goal striven for by every girl, when she has scarcely reached her teens. And usually it matters little if the wooer already possesses one or more wives. She casts her lot in with the others, though generally she will have her own private field and hut in which to live.

A girl longs for a good physique, and if in addition to this prime requisite she is pretty and engaging, she will have many suitors for her hand. Her would-be lover can offer but very little which girls in America would consider indispensable.

There she will have the privilege of wholly supplying the larder by her own toil—except as her husband may occasionally shoot game or kill a pig or goat—and not only for him, but for his guests as well who come to visit him on pleasure or business. Then later there will be more little mouths to feed. If any one goes hungry, the wife is the one to blame. Many times young men have told me they must now get married, as they were grown up and their mothers could no longer feed them!

Christianity is more than heaven at times; it



Photo by Rev. W. C. Bell

POUNDING AND SIFTING CORNMEAL
Means Training School for Girls, Dondi

really does as the Thessalonians feared it would—it turns the world upside down, in very fact; old and hoary customs are shown up in all their filth and seediness when the light of the Gospel shoots through them. Many of them melt away and disappear; others are so renovated that they come forth as a purified garment cleansed and re-dyed in the blood of the Lamb.

So it is that the West Africa Mission seeks to raise the standard of girl-life in Africa, seeks to educate and train them that they may have a larger outlook upon life, that they may have a more sympathetic companionship with their husbands, who have usually been trained in the Boys' Institute. These leaders, both young men and women, will thus know how to cooperate in all uplifting work besides being a large factor in the home training of the children, influencing thereby the coming generations.

In Angola are seven mission stations, Christian training centers under the American Board. For about half of this work the missionaries and means come from Canadian Congregationalists. At each of these stations are boarding schools for girls. Now, when the mission thought to take a "seven-league" step forward in favor of the boys, they also decided to open a central training school for girls as well. It is known as the Means School for Girls. In the heart of our Ovimbundu district, and well located from many points of view, is our institutional center called Dondi. Upon a land concession of 8,000 acres will be found both these schools, that for the boys being called the Currie Institute. As yet the co-educational feature has not been introduced in the prescribed school work.

The aim of the classroom and industrial work and home training given is to fit these bright and promising girls to become leaders and home-makers wherever they may go after graduation. As but here and there in that enormous field are our mission stations, the need is great, very great, for a trained womanly interest in village life where all is drudgery and where there are no bright spots. No one can overestimate the value of trained Christian mothers in building up and maintaining a home atmosphere which the children may breathe in from their earliest years. Here and there, in the midst of pagan village life, you will find these girl graduates, their eyes still bright, working side by side with their husbands, teaching and preaching. They become the center of the awakening interest, and all village life revolves around them.

Under village environment it is very difficult for the girls to live right, and yet the majority of them

desire to. They are at a disadvantage, as they have no one to whom they can appeal for sustained help and protection. With the coming into their life of a Christian girl well acquainted with native conditions and customs, it is easily seen how the moral tone is keyed up and the preaching of the Word strengthened.

In an out-station not far from Dondi there is a good woman who is directly responsible for a wonderful spiritual awakening in her village. She had been at a mission station as a girl for a brief time. Later she moved with her relatives to her family district. But the seeds of truth she had heard would not lie dormant; they sprouted, grew, and fruited. She began telling about Jesus and his love. Soon she married. She won over her husband as well as the younger men and girls to her Master, also her brothers. At the present time this woman, Casova, is true and loyal, and the village has become a Christian community with daily school and preaching services. Her own brother is the teacher.

Young girls, full of promise, are coming to enroll themselves in the elementary school which is preparatory to the advanced school. Many we have to refuse, as the ten dollars required per year to provide for their annual needs is not in hand. Personally, missionaries are assisting as far as they are able, but this path of wonderful opportunity should be shared by more of the women in America who are definitely interested in young girlhood. Who knows but what the girls so helped may prove to be Casovas! Would that many, or a group such as a Sunday school class, would open at least one door!



Photo by Rev. W. C. Bell, Dondi, Africa
GIRLS GRADUATING FROM THE MEANS SCHOOL
They themselves made their graduating gowns

THE CONTINENT OF GREAT MISUNDERSTANDINGS¹

AFRICA is not the "Great Dark Continent," but the "Continent of Great Misunderstandings." The popular presentation of Africa has been too frequently in the form of journalistic accounts of "Darkest Africa." What a difference between the news stories of a Stanley and the interpretations of

a Livingstone! Stanley, a vigorous administrator, a rushing explorer, compelled to satisfy the demands of a reading world by dramatic accounts of a wild country and a savage people. Livingstone, an observing scientist, a patient explorer, a missionary, eager to know the country and the people. How

¹ From an advance statement on the Report of the Education Commission. See Bookshelf.



largely because the researches so far made have been for private or governmental use and the results have not been published. There is sufficient evidence of potential wealth to convince the most skeptical that Africa is the undeveloped treasure house of the world. Note the diamond fields of Kimberley, the gold ridge of Johannesburg, the coal mines of Rhodesia, the Katanga copper plateaus of Belgian Congo, and the oil areas of Angola. Every colony has some of the precious metals in forms and quantities profitable for commerce, and a number of the colonies, and also the Republic of Liberia, have immense quantities of water power. The forest and agricultural possibilities have scarcely been touched and animal husbandry is even less developed, although the great valleys and vast plains and plateaus are well adapted to enormous production.

HEALTHFULNESS

Africa's reputation for unhealthfulness was the result of the tragic experience of those who entered the continent without knowledge of the con-

ditions or indifferent to the hardships always attending the entrance of pioneers into a new country. A fair comparison of Africa with other parts of the world will undoubtedly show that Africa will respond to modern methods of sanitation and hygiene in exactly the same way as continents of similar climatic, economic, and social conditions. Africa, like every other land of continental proportions, has all types of climate, due to differences in latitude and altitude. British South Africa, which is one-half the area of the United States, is, for instance, almost entirely in the south temperate zone. All the West Coast colonies have some high sections where the tropical heat is favorably modified. The great Congo Basin has an average altitude of one thousand feet.

Even in the lower levels where mosquitoes and tsetse flies have been a menace to health and life, missionaries, merchants, and government officials are living with considerable safety and comfort.

Of the many misconceptions that still tend to limit the investment of capital in African industry and agriculture, to hamper the efforts of colonial governments, and discourage the support of missions, there are four of such importance as to require consideration in any effort to evaluate the educational possibilities. The first of these misunderstandings relates to the wealth of resources and natural scenery; the second is concerned with the healthfulness of the continent and the promising possibilities of sanitary improvement; the third has to do with the improbability of the African people; the fourth with European and American influences.

WEALTH OF RESOURCES

The immense and varied physical resources of Africa are practically unknown to the civilized world

IMPROVABILITY OF THE AFRICAN PEOPLE

The most unfortunate and unfair of all the misunderstandings is to the effect that the African people do not give promise of development sufficient to warrant efforts in their behalf. The improbability of the African people is clearly shown by their

response to the efforts of missions, governments, and commercial organizations. Africans occupy positions of importance in every colony visited. There are physicians, lawyers, and ministers who have completed the requirements of European universities. While the number is small, it is sufficient to prove the capacity of the people. The clerical tasks of government, industry, and commerce are very largely entrusted to young African men. The mechanical operations on railroads and in construction are more and more being taken over by African workmen. Every mission gives emphatic testimony to the value of the native teachers and ministers. In view of the inadequacy and lack of adaptation of educational facilities in Africa, it is greatly to the credit of the native African that he has been able to achieve the success observed in every colony.

Nor are the possibilities of the Africans to be judged only by those who have entered the ranks of civilization, whether in Africa, Europe or America. An adequate study of the tribal customs and capacities of those who are still in barbaric and primitive stages will more and more reveal the fact that the present condition of the masses of the African people is normal and comparable with the other peoples at the same stage of development. Their folk-lore, their handicrafts, their native music, their forms of government, their linguistic powers, all are substantial evidences of their capacity to respond to the wise approaches of civilization so that they may share in the development of the African continent.

EUROPEAN AND AMERICAN INFLUENCES

The progress of all peoples is dependent upon co-operative relationships with other peoples, and that the influence of the white races on Africa has so far been, on the whole, good. Some have thought that the influences of Europeans and Americans have been more for evil than for good. Some have thought that it would have been better to leave the African in his natural condition. Few have realized the importance of the movements that have been started and the changes that have been wrought. It must be stated that many mistakes have been made and many injustices have been perpetrated. In some sections the Africans have suffered tragically at the hands of selfish white exploiters. Evil influences originated by white people still persist in too many parts of Africa. It is, however, an emphatic conviction that the gains that have come to Africa through the white man are far greater than the losses.

Among the most convincing evidences of this conviction are those obtained from a study of the portions of Africa now ruled by European nations. The elements of life that reflect the changes intro-

duced by the white groups have been the improvement of physical well-being, including the decrease of sickness and death and the attendant suffering; the decrease and often the elimination of the power of witchcraft, a form of oppression exceedingly general and cruel; the overthrow of inter-tribal slavery; the development of friendly relations among tribes formerly hostile; the extension of the economic benefits of the country to all the tribes; and the opening of the doors of civilization to those who were formerly limited to the narrow compass of their tribes.

It is true that the extension of commercial, industrial, and even governmental influences sometimes have too often been attended with suffering on the part of the native people. The early periods of adjustment to the new forces are especially trying. But in the long run one of the best measures of the final influence of the white group upon the native peoples is the increase or decrease of population. So long as there are no records of the feelings of the native masses, we must rely upon the only vital measure that reflects the condition of the majority of the group, namely, the power of the group to maintain life. On this basis, the statistics of most of the colonies show a decided increase in population and therefore an improvement in general welfare. The African areas and colonies where decreases are indicated are known from other sources to be suffering from wrong governmental, economic, or social policies.

CONTRIBUTION OF THE MISSIONARIES

The missionaries, through their devotion to the people, their efforts in behalf of education and their emphasis upon morals and morale, have made the most fundamental contribution of all.

Fortunate it is for the native people of Africa, and fortunate for the stability of government and the prosperity of commerce and industry, that men and women have been inspired by the Christian religion to devote their lives without price and without praise to the development of human character. The significance of Christian missions has not been adequately appreciated by any of the groups concerned in Africa, much less by the world in general. The belief of the missionaries in service to humanity as a fundamental principle of life, and their teaching of this principle as it has been revealed to the world through Jesus Christ, is the most vital element in the development of Africa and of Africans. Without the power and authority of the Christian religion to mold the influences of government, commerce, industry, and native life, there can be little hope for the future of Africa.

STUDENT OUTINGS

By JEAN DICKINSON

IN spite of twenty to thirty hours a week of work, long struggles with dictionaries and many and lengthy committee meetings, Yenching College students make time for occasional very joyous outings. The great annual affair for the students and

and are marked with tablets that none may forget the classes who have gone out.

But we go to many other places, especially in small groups, a geology class to the cottage at the Western hills, for a few days of rest and study, a



teachers of all departments is the tree-planting ceremony for those about to graduate. Our one woman student last spring stood, graceful and charming, among a dozen fellow classmen from the men's college, and has since gone to our sister college, Wellesley, for post-graduate work. Our new site, north of the city, is beautiful, already, with trees, but the little new class trees add much in sentiment,



"CO-EDUCATION"—THE ONE WOMAN MEMBER OF THE CLASS OF 1922, PEKING UNIVERSITY

Bible class or prayer group, or just any one who wants to go on a certain day, to the North Lake of the old palaces, among its rock gardens, temples, and summer houses, for a boat trip along the moat, perhaps to the princes' tombs, or out to the zoölogical gardens, to combine study with a most delightful trip. Such fun as we do have on these occasions, laughing over the donkey riding, singing hymns or



ALL GOING IN TO HEAR THE EVANGELISTIC SPEAKERS

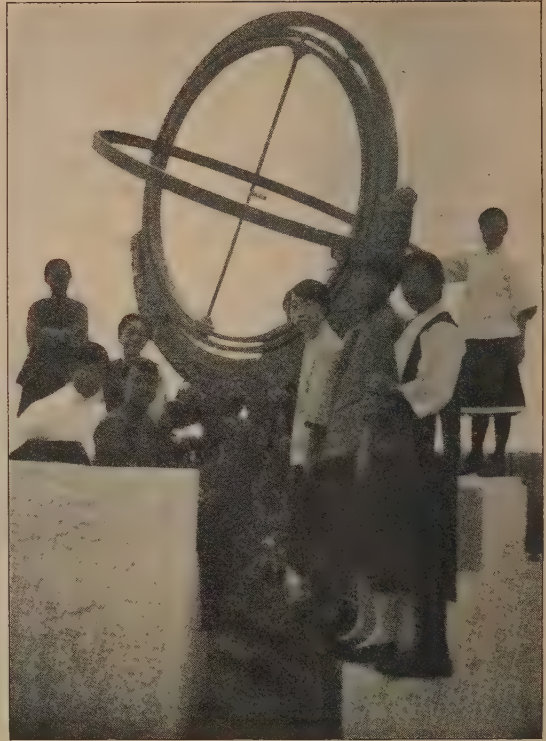


THE SPECIAL CAR FROM PEKING TO THE COLLEGE GROUNDS

songs, if isolation permits, trailing along in twos and threes, and getting a considerable amount of exercise, which we need very much.

When the President of the Republic invited all the students of the city to celebrate the national holiday, on the day before, by a visit to his palace grounds, we suspended classes for half a day, and went in large numbers to wander through the beautiful old historic buildings, the lovely gardens, and crowded courts. Some of us were particularly impressed with the number of other girl students that there were in the city, not to mention the bravery of us all in going in the face of a most disagreeable dust wind.

Astronomical instruments are relatively unimportant things, to be mentioned in international documents, but these famous and wonderful old bronze implements that were stolen by the Germans many years ago and only just returned are worthy of fame. The trip to the city wall is one of our favorite outings, but we have not often stopped to inspect these beautifully ornamented and most intricate instruments. This group is the dozen or so, mechanically selected, freshmen and sub-freshmen who are one teacher's special advisees, in the hope that each girl may get special attention and help during her first years, before she comes under the direction of the head of her major department. On one of our recent holidays, all the groups of advisees scattered for some sort of amusement.



"PURELY SCIENTIFIC"



THE TREE-PLANTING GROUP



WAITING TO LAY THE CORNERSTONE, PEKING

ASTRONOMY IN AN INDIAN COLLEGE

"Yesterday morning from 7.45 to 9.30, we had the exciting experience of watching a solar eclipse for which we had been prepared by a demonstration by Miss Ross—a very effective one with a four-candle-power sun, a hemispherical earth, and a copper globe suspended by a thread for a moon. It occasioned remark that the eclipse began punctually, for ceremonies in India usually do not, and as the dazzling sphere was gradually transformed into a large bril-

liant crescent and the air became filled with a coolness and subdued light, very welcome to our foreign eyes, we could realize how alarming the sight must be to those who do not understand it. In fact, the beach was covered with people performing lustral rites in the surf, and Government had decreed a public holiday, as it would have outraged religious feeling to exact work on such a day."

*Eleanor McDougall,
Principal Women's Christian College, Madras.*

THE WOMEN OF THE COAST

Reflections after Going Up and Down and Over and Yon

BY HELEN STREET RANNEY



ALTHOUGH the Far Westerners are living under varied circumstances and in external surroundings differing, as far as nature is concerned, as much as possible from New England or the Middle West, yet the timbre of Congregational women

the country over is much the same. So I have discovered in my wanderings. The women of the Pacific Coast are efficient, eager to respond when they hear the need, and ready to plan at once how to carry out projects for larger work and giving. In a word, they are genuine Congregationalists, and it has been my good fortune to go to most of them. A goodly number have not been Congregationalists long. Some of our best workers were Methodists, Presbyterians, or Christians, especially in the Northwest. Many of the ministers up and down the Coast have come over to us from the faith of John Wesley.

Everywhere I went, on a recent trip, I found they had suffered reverses. In Arizona many farmers had burned off their cotton crops because at the low price at which cotton was selling they could not afford to pay the price for the labor of picking it. In Southern California the freeze had brought discouragement. Literally fields of gold were made where the frozen oranges had been carted and labelled "poison." All along the way the railroad strike had interfered with the sale of fruit and berries from which so much had been expected. In Washington and Idaho great piles of fruit and vegetables were rotting, waiting for the cars which did not come. In Idaho forlorn huge haystacks as big as the barns of New England loomed up as unsalable on account of the weevil quarantine; one for each of three years told the tale of no income. The potatoes, a bumper crop, were left in the ground, it being less of a loss than to harvest and sell at the low price the farmer received.

As for the people, there was nothing the matter with *them*. From South to North they were good sports, ready to start in again, ready also to do their share for missions because they always had, or because they were beginning to realize the urgent need. Southern California might be New England over again—so many are of the good old stock with the best traditions of work. Northern California has more native sons and daughters who inherit the resolution that braved hardships in former days. There is also a large sprinkling from the East. The Northwest has a hardy and strong combination of pioneers, Middle Westerners and Easterners, progressive and ready to achieve. All through the constituency there is a certain breeziness. They are not bound by tradition. You do not hear, "I don't know as we can do this, we never have done it," but

rather, "Why, that sounds good to us, we'll try it." Of course, there are some of little vision, but few comparatively.

Mention should be made of our colleges. Pomona has grown apace the last twenty years and seems to have the best traditions of Eastern colleges. It still has on its faculty some of the men who through the years have built their lives into its being, refusing larger salaries and fame in order to stay by. Stanford is well known, and is getting more fame lately as being the Alma Mater of Herbert Hoover. Mills College is becoming deservedly more popular each day in the West. It has the same standing as Wellesley. Berkeley, overlooking the Bay, is overgrown with its ten thousand students—a remarkable institution. All the State Universities make possible a college education to youth who could not afford it otherwise. Pacific University at Forest Grove, Oregon, has a Christian service flag with over a score of missionaries, home and foreign, represented on it. Whitman at Walla Walla makes possible the realization through the Northwest of the ideals and hopes of the man for whom it was named. The high schools are impressive for the beauty of their buildings and their size, and many of the grade schools would make a college proud. The churches architecturally have not kept up with the schools, but there are some of great beauty, namely, at Riverside, Hollywood, Plymouth Church, Seattle, and others. Much might be written of the churches themselves, but that is another story.

In the cities the women were busy with their engagements, sometimes club-ridden; in the small towns they were often busier, as they had to go to *everything*; in the isolated places I found persons often lonely, craving companionship and sympathy. I cannot describe the thrill that comes over me as I think of these women, so different, so alike, laboring under such dissimilar circumstances, many of them heroic without knowing it. There were many delightful hours in their homes; in those representing culture and good taste, and others where there had been neither leisure nor money to acquire numerous things of grace and beauty, but where the lack was more than made good by a tableful of children who must be fed, shoed, and educated, who must be given some college training—some of the opportunities the fathers and mothers perhaps had not been able to have in the early days. Then there were homes also where the year's income was gone. Yet everywhere radiated the same generous hospitality. As I live over our work together, the talks of plans, the interchange of experiences and aspirations as we "did the dishes" or afterward, a great wave of tenderness and pride comes over me, and I feel that I have been given the key to a wonderful experience—the dis-

covery of the beauty and courage and exquisite quality of our Congregational women throughout the whole constituency.

It would be amusing if it were not so fine, that loyalty on the part of each and every one to their own district, which, of course, was a little better than any other. In Arizona there was the "best climate in the world." In Southern California—you know it all! In Northern California the bay and the hills are the pride and joy. But California is not the only place where there are boosters, although we have the reputation! At Portland, there were the roses and the marvelous Columbia Highway—well may they be proud; at Tacoma, "the mountain" with all its majesty, the vistas of the Sound; at Seattle, their views on all sides—no wonder these cities are proud of their views and growth. At Yakima and Walla Walla there was equal enthusiasm. In Northern Idaho the remarkable climb up the mountain from Lewiston to Genesee, with the view of rivers below eating their way in various directions through gorges, was one not soon to be forgotten. In

Southern Idaho at one little place with only a handful of houses and a good school, but with miles of desert prairies leading to the mountains full of silver beyond, I found a youth who used to live in Riverside, California. On remarking on the beauty of Riverside he answered quickly: "Oh, I like this better. That's man-made." Having always gone through Salt Lake as a tourist, I had not realized the strong and cultivated "Gentile" element nor the wonders of Utah agriculturally, or from a mining or scenic standpoint. I came near becoming a booster for Utah myself, and in Reno there was no less allegiance to their country. Such loyalty for their own regions! What a strengthening thought it is that more and more this fine enthusiasm is being turned also on the world at large, and that we are picking out the good points in each country, in each people, and trying to build onto them a strong and beautiful superstructure of indigenous Christianity which will bring light into all the dark and unhealthy corners and make the hard and often painful lives of women and children happier and better.

MISSIONARY LETTERS

FROM THE LANGUAGE SCHOOL AT TOKYO

IT HAS been about ten days since I came back from Kyoto. I had a most delightful trip, and an interesting time traveling. It takes about twelve hours. I went up at night and came back by day.

We had a beautiful view of Mt. Fuji for several hours on the way back. I do not wonder that the Japanese almost worship it, although it is no more wonderful than our Mt. Rainier, and it does not stand alone as I had supposed, but is a part of a range, which is so much lower that it does not show unless you are near by. I am hoping I can climb Mt. Fuji some of these summers.

Kyoto is a most beautiful place, and I think I will indeed be fortunate living there. The possibilities for interesting trips into the mountains there and to temples and other places of interest are numberless. The city is completely surrounded by mountains, and the people do go out quite frequently on excursions. The city is much cleaner, also much quieter than Tokyo, and the streets are laid out on straight lines, so that there is not the same difficulty in finding your way about that there is here.

I got to Kyoto at about seven in the morning. Miss Denton had hoped that we would get out to the school before chapel closed, but they had had a short service and were just coming out as we reached the campus. As groups of girls went by she would call out, "New Sensei," and they would bow and smile. I assure you that I was quite as interested in them as they seemed to be in me. After having breakfast and meeting members of the household we started out to see something of the school. We just peeped

into various classrooms for the most part, but went into one or two, and Miss Denton introduced me to the girls, writing my name on the blackboard. They would stand and say, "Good morning, Miss Gu-oo-eeen, we are glad to see you." As we were finishing our tour, we were told that President and Mrs. Ebina were at the house to see me. They both speak English very well, so I got along with them easily and was much attracted to them both. They took me around the men's school, and up to the top of the library where we got a fine view of the city. I saw the picture of the first graduating class from the Doshisha, of which Dr. Ebina and Mr. Kozaki were members. One can hardly realize that the school has grown from what it was then to five thousand in one person's lifetime. Those who know Dr. Ebina feel that he is doing a big work for the Doshisha and that he is a man with real prophetic vision and power.

The school had its annual field meet on Saturday while I was there. It was most interesting to me. There were a good many features that we would not have in a similar event at home. It seemed to be very generally entered into, and there was much fun and laughter, more of the play spirit than is sometimes manifested in our meets. This was doubtless due in part to the fact that many of the contests were for middle school boys, and that it was not an interschool meet. Then I also had a chance to attend a part of the celebration of the fiftieth anniversary of the founding of the public school system. You have doubtless heard that Miss Denton was given a speech of thanks for what she has done, and was presented with a clock. We saw the girls of the Doshisha give "Pandora's Box" (in English) and it was very prettily done. Each one of the girls'

schools of the city had some part on the program. We, being somewhat prejudiced in point of view perhaps, thought that "our" girls gave the best thing of those that we saw given. We were at the back of the auditorium. Of course, not one of the girls had a hat on, so we saw a perfect sea of shiny black. I had never realized before how it would look to see an audience with hair all of one color. I find it somewhat of a handicap in trying to describe one of them for identification not to be able to refer to hair and eyes!

Last Sunday another Hartford girl and I went to visit the Sunday school at Mr. Kozaki's church. It is the largest in Japan, has an attendance of about 400. That includes some afternoon and evening classes. As we knew Miss Kozaki at Hartford, they were particularly cordial to us. We went the rounds of the school from the kindergarten to the adult classes. It is apparently as well equipped and organized as any I have seen at home. The whole family works in the school and church, including the son-in-law who studied at Hartford, and the son who has just come home from Yale Seminary. He is to be married this week to a girl who has also been in the States for a good many years. We people of the American Board are all invited to the wedding. It is to be a church wedding and will doubtless be far from a typical Japanese wedding.

Probably you would like to know what I think of language study by now. Well, I am quite certain I am not a born linguist, and sometimes suspect that I am an absolute dunce. You needn't expect me to make any language records, but I assure you that I will work. The language school had an unusual privilege last week in being invited to the garden of Baron Iwasake. The invitation came through the Colemans, of the Sunday school headquarters here. The garden was very beautiful. I will not attempt to describe it. Of course it was rather formal, but I like it much better than our formal gardens. The Colemans say that it is lovelier than any of the Imperial gardens they have seen.

Alice Gwinn (P.).

NEUTRAL SPOTS IN TURKEY

"The representative elected by us is Theoharis" (a Greek boy). Thus wrote Mukerrem, a Turkish girl in one of our American schools in Turkey, to a friend in America.

This school is trying out "Student Government" this year, and evidently all are much impressed with the idea, for every one of six letters received this week from as many members of the senior class had something to say on the subject.

This senior class, which Mukerrem said elected Theoharis as its representative, is composed of three Turks, ten Armenians, four Greeks, and one Syrian. The class of 1922 contained six Turks, one Persian, four Greeks, three Armenians, and one Syrian; yet this same class elected the Christian Syrian boy as their class president. It is here as in American schools, boys and girls are chosen for their ability

in leadership and not because of their nationality. Yes, perhaps more so, for this same Syrian boy had to be helped financially.

A short time before these letters were written the senior class had been given a Hallowe'en party by one of their teachers, of which Theoharis wrote: "We enjoyed it very much, and laughed especially with Afif (a Turkish boy), who, though he had something in his pocket to protect himself with, was afraid of the ghosts." (Perhaps a blue bead to keep away the evil eye.)

These letters, written by Turks, Armenians, Greeks, contain not one word of politics or war, say nothing of any fear or uneasiness or hate. They are simply full of happiness in their school and friendliness for each other. Yet the receiver of these letters happens to know from another source that two of their writers then had their passports in case of need, and one already knows from the World War what it means to be deported.

Through this school the Persian boy in the class of '22 became interested in the Y. M. C. A. The American secretary there, by giving him work to do, made it possible for him to go to the "Y" camp for one month last summer. In a letter written at that time he said: "Most of the fellows in camp were so friendly and sincere that after some time I could hardly think of so much hatred between nations."

When funds are low we sometimes hear of giving up the American Board work in Turkey for more hopeful fields. To the writer it would seem like denying Christ's ability to conquer the world. Such schools may prove to be the "little leaven that will eventually leaven the whole lump." It isn't less, but more such schools which are needed, for only in schools like this do the different nationalities study and play together, learn to respect each other, and to be friends so that they choose, as did the class of '21, "Love Conquers All" for their class motto.

Can we desert such fine youth?

Miss Lena M. Dickinson (A.B.), Boston.

EXILES AT WORK

On our way back from Rome we again spent a few days with our Smyrna associates (in Greece) and found them all quite settled in their new lines of work. There has been quite a division of labor among them, and I am sure all are in for a winter of useful work. Miss McCallum, Miss Greene, and Miss Savage continue to live in the villa at the Piraeus. With them are still about fifty or more American citizens, Greeks and Armenians. Consul Heizer is hoping to get this group off for America, but until he can, Uncle Sam feeds and houses and the American ladies in charge of the villa distribute his funds and help to care for those who still remain there. Aside from this work, each of the three has her own special job among the refugees of the city. Miss McCallum is the home-maker, the treasurer, and the letter writer, and her letters help to bring in the cash. Miss Greene is doing a fine job at helping the refugees to build little homes and get started in

business. She is starting quite a little settlement of Armenians between Piraeus and Athens. There she is erecting a small building which will serve as school and hospital, and I trust that it will not be long before she will have a thriving little town and a happy community. Miss Savage is distributing clothes which are furnished her by the Red Cross, etc. Her depot is in the Piraeus, and in the work that she is doing she has the satisfaction of knowing that a few people, at least, have some clothes to wear. She was looking forward with great joy to the arrival of the box of clothing which the W. B. M. ladies reported as sending. Miss Mills and Miss Pinneo were about to take up their residence in the new hostel which is to be started on one of the principal streets of Athens for the benefit of working girls. Miss Mills will head up this enterprise, while Miss Pinneo continues her most valuable line of finding work and homes for destitute girls. She has placed some seventy odd since she began her Employment Bureau. Miss Gordon had gone to take Miss Morley's one hundred and twenty girls (I say Miss Morley's, for it was she who sheltered these girls all through those dreadful days in Smyrna, and on the day of the fire, marched them through the crowded streets to the Y. W. C. A., where they all remained until that building caught fire and they were obliged to flee to the quay, where they were picked up and put on to a steamer for Athens!) to a Greek monastery, where they will find shelter and care for the winter. Miss Gordon will remain with the girls until some N. E. R. worker can come and take the work off from her hands. This I think accounts for the girls' school group that we left behind in Athens. Mrs. Reed is still there, and will probably remain for the winter. I hear that her parents and husband have just returned from Smyrna and are now with her. Birge, Caldwell, and Lawrance are heroes to stick it out as they have. I know they are having a tough time of it, and I am sure they need all the sympathy they can get, and encouragement too!

Here, at Salonica, we find everybody overworked, and it is a great joy to be able to lend the helping hand. The little American compound is swarming with children busy with their lessons. Some twenty-five are boarders, and the day pupils to the number of one hundred and seventy-five or thereabouts, oblige the ladies to do a bit of packing to get them all stowed away. Besides the school work, refugees flock in for help; and in order to facilitate work for them, one of my first jobs was to oversee the erection of a shack—this also on the compound—where Doctor Parmelee can have a storeroom for clothing, etc., and also have a corner where she can meet these poor people when they come for bodily ills to be looked after, and for other needs. The Doctor and the rest of her associates are greatly hoping that we may be able to start some kind of industrial work, and this we can do if only we can get the funds. A sum of five thousand dollars would be a wonderful help just at this juncture. All kinds of trades people have collected here, but have nothing to do, as they

have no money with which to ply their trades. Some are weavers, some rug makers, etc.; then, too, there are a number of men belonging strictly to the laboring class. If we had funds, one of the first jobs that we would tackle would be to connect the agricultural school with the rest of the world. If you know of any one who has a few hundred dollars to invest which will give food to the hungry, and at the same time do a constructive piece of work that will add much to the value of the work at the farm, just tell them to hustle their cart wheels this way and we will see to it that they are used in a worthy cause!

Dana K. Getchell, Salonica, Greece.

THE GOSPEL OF SOAP

You should see the clean fingernails and shining white teeth that glitter in our schoolrooms nowadays. I think I wrote you of the native aversion to tooth-brushes and soap and water, though if I didn't, you doubtless are well aware of it, anyway. I wrote to Colgate's and the Palmolive Company for samples of soap and tooth paste enough for the whole school. When it came I gave each child some of both if he would sign a pledge to use it. Needless to say, every youngster signed, for the little samples are very attractive. Every pledge card is ruled off on the back—a space for every school day for fifteen weeks, and a column for face, hands, and fingernails, one for teeth, another for clothes, and one for baths.

Every morning I visit all the rooms and inspect every child. If his face, hands, and fingernails are very clean, I put a 1 in that column. If they are only fair, a 2, and if they are dirty, a 3. When a card is full of number ones I have promised the owner one of the moving picture cards that Colgate's send out as advertisements. They are all determined to have nothing but ones, and the general clean-up that has resulted is amazing. I only hope that they'll enjoy being clean enough to keep it up after there are no cards and samples to stimulate them.

Nina Trego (I.), Hermosillo, Mexico.

FROM FOOCHOW, CHINA

"What the papers at home have been printing about Foochow and conditions here during the past six days I do not know. The facts are these:—

"On Thursday, October 12, we heard cannon firing to the northwest; and presently, we could hear the rifles; I could see the smoke, just outside the city, between the North and the West Gates, about three-quarters of a mile from our house.

"We have a telescope, and with that we could watch both armies. The Northern Army was in possession of the city, under Governor-General Li Haiu Gi. The Southern Army was fighting to get into the city, not more than fifty rods from the Northern men in some places. General Li with a body guard left the city at 6 A.M. and went to the South Side. We heard the autos—three passed just outside our compound. He had about five hundred men as a guard. He went to implore the Japanese Consul to receive him. Refused there, he went to the American Consulate and he was again refused. Some

fifty of his soldiers ran into the Consulate and went away only after they had been threatened. The General at last found refuge in a Japanese bank. On Friday afternoon he was sent down to the Anchorage and placed on a Chinese gunboat under the protection of Admiral Sak, of the Chinese navy. Firing had ceased about 11 A.M. A very few wounded came to our hospital.

"Friday was quiet, but it was practically sure that another battle was imminent. Several of us went out to the battlefield Friday morning and brought in about fifty wounded men. On Saturday morning, at daybreak, another battle began. This time the armies had changed places.

"After lunch I went to the auto station at South Gate—five minutes' walk from our compound. I asked one of the men whom I recognized if I might take a Ford to go out to pick up wounded men. He said, 'Help yourself.' We went along the West Gate road outside the city for about three miles to a large village, but although the road was full of Northerners' caps and clothes and cartridges (unused), we saw only four or five dead and one or two wounded. At the large village the road was completely blocked by soldiers' pails, buckets, garments, and all that goes with an army. We did not like the atmosphere. I had taken the precaution to call on the commander and ask for a deputy. This deputy told us to turn about. We did so, and he urged us to go faster all the way home.

"All has been quiet since Saturday at 11 A.M. The Southern forces are in the city. When the General ran away, Thursday morning, all the official residences were deserted. Not a policeman was to be seen. The Southerners opened the doors of yamen after yamen. The Southern soldiers went into these residences, specially into the military residences and Northern soldiers' barracks, and helped themselves. Good cotton beds worth four and five dollars were sold by Southern soldiers for thirty-five cents. I saw this done.

"Since Thursday afternoon and Friday morning we have been busy caring for the wounded. Over two hundred and thirty have been received. College, of course, had to stop; so we have made beds for the wounded by putting two benches together. We have thus far lost only eight of those brought to us.

"The American Consul, the captain of the United States torpedo boat destroyer which had been sent for our protection, and ten sailors, armed, came out to ask the ladies to leave Ponasang and go over South Side. The ladies politely stated that they preferred to remain where they were: 1. Because they felt no fear. 2. Because the people near them were very watchful to see if they were going to run away, and to go would cause a serious panic. 3. They would stay for the sake of the one hundred and forty schoolgirls. God is a refuge and a rock of defence at a time like this."

Rev. W. L. Beard, D.D., Foochow.

AFTER FIFTY YEARS IN PRAGUE

"On November 1, 1922, our five churches here in Prague held a Union Meeting to commemorate the

coming of the first missionaries of the American Board to what was called 'Austria,' fifty years ago. I was asked to convey to the secretaries, in behalf of our churches, our thanks to the American Board for all their interest and gifts during these years. Together we thanked God for all that has been done in his name in this country during the half century; and our united prayers were offered to the American Board for its work in so many different lands.

"I spoke of the Gilead (Conn.) Congregational Church, fifty years ago, and reminisced somewhat concerning Dr. Clark and his coming. I was ordained in the same church that Dr. Clark was; and the same pastor offered the ordaining prayer at Dr. Clark's ordination in 1867 and at mine in 1891. A letter was read from Rev. E. A. Adams, D.D., who, at the ripe age of eighty-five, is still hale and hearty and is still living, with Mrs. Adams, in Chicago.

"It was an unusual meeting, well attended and full of interest. Surely great changes have taken place in these fifty years in this country, and none of the missionaries, none of the people, ever dreamed of what has taken place in the course of these years. We thank God and the American Board for all the help, financial and otherwise, that has come from America. At the same time we call to mind that we have given to America many, many workers, converted and trained here. We feel that we have paid at least interest on all that America has done for this country." *Rev. J. S. Porter, Czechoslovakia.*

CLASS SONG OF THOSE GRADUATING IN JANUARY, 1923, FROM YENCHING COLLEGE, PEKING, CHINA

(Translated by Ruth Stahl)

The sea of learning, deep, without bottom,
I can only drink one spoonful.
The sea of learning, broad without limit,
I can only ford three or five li.¹
Listen! a sound, the striking of a clock,
Urgent, hastening man on,
Saying, "The time has come,
Your study must cease."

Chorus

Then my learning, at this point,
Must be resigned and cease,
Even if what has been acquired is slight.
But I wish to love truth,
Preserve freedom
And do useful service.

Worthy teachers, like clouds and rain!
Alas! it is impossible to absorb all the surrounding benefits.

Good friends, like those scattering from a market-place,
Alas! it is impossible to follow all, doing or resting.
Look! confused waving of hands and arms!
Surely the meaning is not to detain men,
As if saying, "The task is finished,
Your study will quickly end."—*Chorus.*

Why fear parting?
Only wish a spirit of constant friendliness.
Why should we always assemble together?
Separating from each other, all go out among the people.
Consider! the society outside our Alma Mater;
Fairly treat people, giving assistance.
Of one mind, mutually exerting energy.
Do not carelessly forget all that we learned.—*Chorus.*

¹ Three li equals one mile.

A COUNTRY CALL IN SHANTUNG

"On Saturday afternoon came a man to the hospital inquiring for the woman doctor. He was dressed in silk and was evidently of rank. He was the messenger of the official of a neighboring county, asking me to come one hundred li (thirty-five miles) into the country to see his wife. The messenger came attended by six mounted soldiers and made quite an impression on the neighborhood. After hearing something of the case, I promised to be ready at five o'clock the next morning to accompany him back to the Yamen (official residence). One of the nurse helpers accompanied me.

"We made quite a cavalcade as we rode along, our two carts preceded by the six horsemen. I found that they were not only for show, for outside our own county the robbers have been very bad, and the soldiers were constantly on the lookout for them. One village that we passed through they told us the robbers had visited the night before but had been repulsed; the town was still very much excited. As we approached a walled village, frequently the gates were closed and were not opened until we had established our identity. Often the robbers are dressed as soldiers, indeed many of them are former soldiers, so I did not wonder at the suspicion of the villagers.

"We arrived about four and were received by one of the wives of the official. His real wife was not at home, so wife No. 4, a girl of nineteen, did the honors. Though she was highly painted and powdered she was an attractive girl and I quite enjoyed her. Her dialect was more nearly like Pekingese than any of the others, so I understood her and fortunately she understood me. The official, however, comes from a province in the South, and I had very great difficulty in getting what he said. The woman who was sick was wife No. 3, I found; as she was insane there was very little that I could do for her.

"I was invited to sleep in the same room with the nineteen-year-old girl, and she watched my preparations for the night with the greatest interest. She asked questions about each garment, about our methods of bathing, doing the hair, and preparing the face! She seemed very much surprised when I told her I did not use paint and powder. She had heard that foreigners use cold water to wash their faces and hands in the morning, so she had cold water waiting for me when I arose. She was very curious as to what I was doing when I prayed, so I had an opportunity to speak a word of the Truth to her. We did not reach home until eight that night and were glad of the soldier escort, at least as far as the border of our own county.

Later:—"Since writing the above I have had a call from the official himself here at the house. He sent his servant, asking when I would receive him, and he came an hour before the hour set! Fortunately I was home. We had a very pleasant little visit, sip-

ping tea and munching cakes, while he told me how his wife was. He evidently wishes me to follow up the case. He seemed very much to enjoy the phonograph and exhibited more appreciation of rhythm than Chinese usually do.

"Incidentally I hope to get a large fee for the hospital from the case. But fee or no fee, I think we have made a little opening there that may lead to very large things for the Kingdom.

Later still:—"You will be interested to know that I received a hundred dollars from the official on whose insane wife I called."

Dr. Alma Cooke (P.), Lintsing, China.

A CHAMPION OF GIRLS IN SHAOWU

We are glad to be able to say that the Women's Hospital is ready for equipment, and waiting for funds. Dr. Tien, our new Chinese woman doctor, is endearing herself to all with whom she comes in contact. She has a very happy way with the patients, and has been most successful with outside obstetrical cases. We shall be able to do much more and better work when the hospital is equipped. Our class of nurses in training is proving very satisfactory and a great help. The Chinese cannot yet believe that such a fine large building is for sick Chinese women, and for little children, whom they often take out of their homes and leave on a bundle of straw somewhere, for fear of the evil spirit which they think caused the disease. Last fall I saw a beautiful baby boy that had been cast beside the river because it was sick.

The city council did not wait long after Dr. Tien's arrival in Shaowu before inviting her to begin a course of health lectures. These health lectures are to be continued in the country districts, with the help of one of our Chinese trained nurses. Every day she tries to emphasize the value of girls. When a little girl patient was not brought back to the dispensary for continued treatment, and they said afterward that if it had been a boy they would have brought him back, but of course a girl was not important, she just got up and fought, and read them a lecture that they will not soon forget. It is her aim that every one shall know that girls are worth while. It is also her ambition that Shaowu hospital shall become one for which we need not apologize because of lack of equipment. She looks around and says: "If we could only have a good new operating table, more instruments, a better sterilizer, more sheets, gowns, screens for our windows—the mosquitoes are very thick—a tubercular ward, more free beds, bathtubs, a water system, an electric light plant, a home for the nurses, and above all one trained nurse from America!"

Dr. Lucy P. Bement (I.), Shaowu, China.

NOTES ABOUT THE FIELDS



GOVERNOR YEN AND HIS AUTO (AT SIDE)

Photo by Miss Flora K. Heebner

The Governor is in the center, holding his hat in his hand. Dr. Hemingway, whose hospital plant the Governor fully inspected, is the American in white, near the machine.

Governor Yen, of Shansi, "China's model governor," visited the Taiku station of the Shansi District last July, and thoroughly inspected the

premises. He came early on a Sunday morning, and though it was in vacation time of the schools, and in an unusually healthy time of year for the hos-



Photo by Miss Flora K. Heebner

GOVERNOR YEN AND PARTY IN THE GROUNDS OF "PRECIOUS DEW" GIRLS' SCHOOL AT TAIKU, SHANSI, CHINA



A SOUTH AFRICAN BUFFALO
Shot by Rev. A. E. LeRoy

elephants, inyala, water buck, hartebeeste, hippos, and nineteen buffaloes, all of which were shot with .303 rifles.

We attach herewith some photographs bearing upon this effort that brought so much food and courage to the famished people. The picture of the big elephant was under-exposed, but it may be sufficient to say that his foot measures nineteen inches



SIX ELEPHANTS SHOT BY MESSRS. LE ROY AND
ODENDAAL, THREE EACH

"We shot at one in the long grass through one open spot. When quiet reigned and we were satisfied that he was dead—we found there were six of him!"

by sixteen inches, and he was the biggest animal Mr. LeRoy ever saw.

The famine situation was most appalling when Mr. LeRoy wrote in October. The Government of Rhodesia was alive to the situation and was sending



WAITING TO CUT UP THE ELEPHANT MEAT

pital, he expressed himself as surprised at the amount of work going on and as very much pleased with its quality. He left the hospital (Dr. Hemingway and staff) a gift of five hundred dollars, silver, and ordered that a deep artesian well should be driven for the use of the hospital.



TWO HIPPOS SHOT ON THE BUZI RIVER
One shot by Mr. LeRoy

Mr. Yen is personally visiting the towns and villages of his province and helping the people to understand local self-government. They like his simple speech and commonsense directness, and are pleased by his approachableness. Governor Yen is friendly toward Christianity, and some of the men working under him in Shansi are known Christians.

FAMINE RELIEF IN AFRICA

The missionary works in different ways his wonders to perform! Recently Mr. LeRoy, of Adams, Natal, and Mr. Odendaal, of Mt. Silinda, succeeded in getting about twenty-five tons of meat for the famine-stricken people of Rhodesia. They spent two weeks in one of the most successful hunting trips ever recorded in that part of Africa. Their bag included a splendid specimen of a heavy maned lion;

down thousands of bags of Indian corn to save the people. All that the missionaries, however, could spare has been needed, and all that they can raise from friends in America will even now serve a very good purpose; in fact, the missionaries still appeal for famine funds. Treasurer Gaskins will be glad to forward these as received at the Board Rooms at 14 Beacon Street, Boston.

MISSIONARY PERSONALIA

Miss Ruth Stahl is one of the Methodist members of the Yenching College faculty, and is head of the music department.

Miss Minnie E. Carter (B.), of the Zulu Mission, sailed from New York December 30, by the S. S. *Eastern Crown* of the Mallory Transport Line. Miss Carter returns for a second term of service at Inanda.

Rev. W. C. Bell, of the West Central Africa Mission, joins the chorus of missionaries and other experts who insist upon the fundamental importance of Christian education for girls and women. "As are the mothers, so is the race."

Miss Alice C. Reed (I.), of Tehchow, China, and Mrs. Katharine V. Gates (B.), of India, are doing graduate work at the University of Chicago. Miss Sarah M. Field (I.), of Kobe College, Kobe, Japan, is also doing graduate work at Ames College, Iowa.

Dr. Lucy P. Bement (I.) and her sister, Frances, were pioneer women missionaries in Shaowu in 1898. Dr. Lucy is a builder as well as a physician, and has put her heart into the new woman's hospital now nearly finished. Until two years ago, she was the only woman doctor for two million people.

Miss Eleanor L. Burnett (I.) is referred to by one of her Kobe College associates as a "Dresden china shepherdess," but she is anything but a lifeless figure. Besides her teaching of English, she has begun a voluntary Bible study club (in addition to the required Bible courses) which has grown to a membership of over eighty.

Miss Nina Trego (I.) went to Hermosillo last fall with Miss Claribel Bickford (I.), to put new life into our Instituto Corona. From all reports we judge they are succeeding! It was during a year's teaching in a government school in Porto Rico that Miss Trego reached the conviction that the only solution of the Latin-American problem is through Christian education.

Secretary Eddy wrote from Fenchow in November: "It is a joy to be in a station where so much expansion has taken place and is promised in the near future. Any station is happy that can have a combination of P. W. and W. P."

Best of it all is that our appreciative colleague does not stop with Percy Watson and Watts O. Pye.

Miss Annie H. Bradshaw (B.), of the Japan Mission, arrived in San Francisco December 24. Since 1889 Miss Bradshaw has been our missionary in Sendai, and has devoted herself largely to evangelistic and personal work. The Christian community at Sendai gave a farewell reception in token of their appreciation of her long years of service.

When Rev. and Mrs. Kenneth S. Beam, of Japan, reached San Francisco, last September, to begin their furlough which they expect to spend in Claremont, it was found that they had brought with them a South Sea Island girl, one of those who had been taught by Miss Jessie Hoppin (I.), of Jaluit, in the Marshall Islands. She will live with the Beam family and go to school in Claremont.

Rev. John S. Porter, of Prague, Czechoslovakia, began ten years ago to solicit funds for a Gospel Hall at Prague. He now reports its dedication: "It is a plain but very substantial building. It is built in the garden, thus assuring the congregation of quiet during services." We hope to report more at length later regarding this hall.

Rev. Frederick R. Dixon, of Mt. Silinda, Rhodesia, has had more than a year's experience on the field. He is still in the throes of orientation and accommodation, yet withal he can exclaim: "My wildest dreams about the joy of foreign missionary service have been and are being abundantly realized."

Miss Eleanor Foster (B.) and Miss Agnes Inglis (B.), of the Marathi Mission, arrived in New York the end of December. Miss Foster, though under the doctor's care, writes: "I am not too weak to be a thorough mission enthusiast. I feel like the Samaritan of that city who said unto the woman: 'Now we believe not because of thy saying, for we have heard Him ourselves.' I did believe that missionary work was the greatest in the world. Now I am convinced of it with a conviction based on experience."

Miss Cora May Walton (I.) has charge of the Married Woman's School in Fenchow, which has been growing and developing rapidly with the increasing realization of the need for women's education. It has two functions, to train Christian home-makers, and to give women who are qualified for it special training as evangelistic workers. This is especially important in this inland field where so few women have been coming into

the church. Miss Walton is jubilant over the introduction, this year, of a Higher Primary course—the advanced course referred to in her article.

Rev. Charles T. Riggs, of Constantinople, Secretary of the Western Turkey Mission, wrote on December 5, 1922:—

"All eyes are turned toward Lausanne. All we can do is to go as quietly as may be about our daily tasks, asking for guidance day by day and leaving the future to our Father in Heaven.

"We need your constant prayers that we may do the wise thing under these peculiarly trying circumstances. Our circle is all well."

Rev. Fred F. Goodsell, President of the School of Religion at Constantinople, wrote on December 7, 1922:—

"The School of Religion is continuing with five Russian students and four Bulgarian. We anticipate that the results of the Conference in Europe and of the treaty which America and Turkey will undoubtedly make will be favorable to the development of our work here. The sky is at present very much overcast, but unless our faith is altogether baseless, the sun will soon shine."

One of the saddest of recent happenings in missionary circles has to do with the return from India of Mrs. Emil Lindstrom. Less than a year ago she and her husband, as bride and groom, went to Bombay to open up a much needed social work in that great city, under the American Board. Graduates of the University of Minnesota, splendidly equipped with additional special training, these young people had but fairly begun their life together in developing this new work when Mr. Lindstrom was fatally stricken. His wife now returns to Minneapolis on fire to further the cause of missions here at home—to persuade others to carry on the work her husband had hoped to do.

A welcome visitor at the Board Rooms in December was Dr. Clara Nutting (I.), of the Shansi field, China. The following, taken from the mission paper, shows the kind of work our hospitals in that district are doing: "Both men's and women's hospitals have been crowded with surgical cases, the one nurse in the woman's hospital has been kept busy day and night. As we write, there are three caesarian sections among the cases. Two patients whose cases are of more than usual interest were recently recovered and discharged

from the hospital. One had thrombosis of the lateral sinus of the brain following a neglected mastoid disease. The other had lockjaw caused by the mud which had been plastered over a wound to stop bleeding. She was a young bride of only sixteen, most attractive and responsive. There had been a fight in her mother-in-law's home, in which her right hand had been cut off at the wrist."

Dana K. Getchell, of the Western Turkey Mission, is at Salonica, Greece, waiting for the day when he will be allowed to return to Marsovan. We publish a letter from him in another column, but his personal views on the situation deserve a place here:—

"We must hold fast to our Faith just these days, and I think I can now truly say that the Master never seemed nearer or closer to me than now. . . . I do want to help bring the Christ Love into their (Turks') hearts, and although I feel that personally I am not the one to work in Kemal territory just now, yet if the way should ever open for my return, I shall want to go back to Marsovan or elsewhere in that land where I could really work for the redemption of that race. . . . I fear I have had a rebellious heart since leaving Smyrna, and mine has been a struggle to keep hate from taking a foremost place. But after all, I am hoping my indignation was righteous; for I know that right down deep in my heart I do love the Turk."

Dr. Alexander MacLachlan, President of International College, Smyrna, is again in exile. He wrote from Kephesia (near Athens), Greece, the last of November:—

"Lawrence, Caldwell, Birge, True-

blood, and Bourquin are now on the campus at Smyrna. All deserve the greatest praise, and Mr. Birge with his knowledge of Turkish has been invaluable especially in their relations with the Government. He has been under constant and heavy strain from the beginning of the disaster, and we are hoping to get him over here with us for a few weeks of complete rest and change after Reed goes back. He has shared all our burdens with us during these weeks, and in Reed's absence takes full responsibility."

Wilson Dodd, M.D., is studying Turkish at Constantinople; but at the same time is busy with medical service. On November 29 he wrote:—

"The immediate future does not look bright, but I still feel that in time we will get our opportunity to do real work. Recently I have become interested in a clinic for the poor of Hissar. The Hissar Charities Association asked me to start a clinic, which I was very glad to do. We are open for about two hours twice a week, which you can see would not interfere with my classes, and anyway this is a mighty good way to learn the language. We are limiting the clinic to those who cannot afford anything else."

Dr. William J. Jameson and Miss Gladys Leeson Thompson, accepted candidates of the American Board for the Jaffna Mission in Ceylon, were married in the Congregational Church at Groton, Conn., October 10, by the pastor, Dr. Hulbert, whose mother was born at Jaffna and whose grandparents were missionaries there. After their honeymoon Dr. and Mrs. Jameson will be at Newcomb, N. Y., for a few weeks. They sailed for London in December,

where Dr. Jameson will take special studies for three months in the University and pass certain examinations for practice in the Orient. He will have charge of the mission hospital at Jaffna and bring to the mission long-needed service. Dr. Jameson is a graduate of Union College and the Albany Medical College. Mrs. Jameson is a graduate of Simmons College in Boston, and was prominent in Red Cross work in Camp Lee, Va., during the war. Later she was dietitian at Ellis College at Schenectady, N. Y.

Rev. Edward H. Smith, of the Foochow Mission, is an optimist if there ever was one. His smile is contagious. He always has a good word for the Board. Here is a sample:—

"Most of my letters go, of course, to Dr. Strong. I sometimes think he must be utterly weary of my scrawls. He is awfully good to us missionaries. In fact, it is our firm conviction, growing with the passing years, that we have the best managed, the most generous and the finest Board that we know anything about in America or England. Sometimes we have been impatient with the conservatism that has always reigned, but in the long run we find them as progressive as the times and conditions warrant. No strike developing among workers 'under' the American Board. All satisfied with our job, our pay, and our bonus. God according to promise supplies all our 'needs.' If he undertook to supply all we thought we would like to have and use he would be a poor Father to us."

"My experience of twenty-one years in China has always been that there is always enough for the things we really need, and sometimes our cup runneth over."

THE CHRONICLE

BIRTHS

November 8. In Fenchow, China, son, Robert Belknap, to Rev. and Mrs. Paul R. Reynolds.

December 19. In Buffalo, N. Y., son, to Rev. and Mrs. Ernest W. Houlding, of North China.

SAILINGS FOR THE FIELD

November 4. San Francisco to Shanghai, Miss Alice M. Darrow, returning to the Foochow Mission.

November 7. New York to Cherbourg, Dr. James L. Barton, *en route* for Lausanne.

December 16. New York to Cherbourg, Ph. de Vargas, *en route* for North China.

December 27. New York to London, Dr. and Mrs. William J. Jameson, to join the Ceylon Mission after study in England.

December 30. New York to Durban, Miss Minnie E. Carter, W. B. M., returning to the Zulu Mission.

ARRIVALS ON THE FIELD

November 17. Arrived Yokohama, Miss Alice Cary, returning to Osaka, Japan.

December 3. Arrived Bombay, Mrs. Edith H. Smith, returning to Ahmednagar, India.

December 10. Arrived North China, Dr. and Mrs. Charles A. Siler, joining mission.

ARRIVALS IN THIS COUNTRY

November 15. In San Francisco, Rev. and Mrs. Henry S. Leiper, of Tientsin, China.

November 25. In San Francisco, Rev. and Mrs. William O. Ballantine, of Rahuri, India.

December 12. In San Francisco, Mrs. Emil Lindstrom, of Bombay, India.

December 20. In New York, Miss Eleanor W. Foster and Miss Agnes K. Inglis, of the Marathi Mission, India.

DEATHS

December 11. In Hollywood, Cal., of pleuro pneumonia, Mrs. Charles C. Tracy, formerly of Marsovan, Turkey, aged 83 years.

METHODS AND PROGRAMS

THE ONE DAY'S EARNING PLAN

THE Westchester Congregational Church of White Plains, New York, is one of the churches which has been on the Honor Roll of the Apportionment Plan. Among its missionary enterprises is the support of Miss Lillian Picken of Sholapur, India, on the foreign field. But one of its young women, from childhood active in its Sunday school, is under appointment for the Ceylon Mission and expects to begin her work in Uduvil next fall. The Sunday school is very anxious to assume her support, and has launched what appears to be a unique plan for securing the one thousand dollars needed. This is called "The One Day's Earning Plan." It is under the personal supervision of a committee appointed by the Sunday school. It has the following main features:—

(a) People who wish to secure boys or girls to do odd jobs about the house or grounds, or extra helpers in stores or offices, are asked to fill out a blank, stating exact needs, and return to the committee before a certain specified time.

(b) Young people earning a fixed salary are asked to contribute one day's earning. Boys and

girls in school are asked to give the equivalent of one Saturday and to notify the committee what work they will undertake on a specified Saturday.

(c) If possible those entering into the plan will secure their own jobs. If not able to do this they agree to accept work offered them by the committee on the Saturday indicated. On the following Sunday the amount earned is to be enclosed in an envelope bearing the picture of Grace Vining, furnished by the committee. This envelope states: "The money in this envelope has been earned by me and has not been solicited or a contribution." The name and address of the earner are added and the envelope placed in the Sunday offering. If the amount is not raised in the initial effort another "Campaign Week" will be set apart later. The Sunday schools of the church have a membership of about nine hundred.

Further details of this excellent plan for raising extra money or for insuring the regular apportionment from the Sunday school may be secured from Mrs. Christian D. Morgan, Rathburn Avenue, White Plains, N. Y. The request should be accompanied by a self-addressed stamped envelope.

HELPS FOR PROGRAMS ON INDIA

The interesting original monologue given by Mrs. Ambert Moody at the Pittsfield meeting—"Must My Daughter be a Robber?"—has been mimeographed, and a copy may be secured from the Exchange Bureau of the Woman's Board of Missions for five cents. Copies of the report of Home Base and Foreign Department are still available for free distribution, and Mrs. J. P. Jones's leaflet, "India's Awakening," price five cents each, may be had on application to the Publication Department. The *Missionary Review* for April, 1922, an India number, is on sale at the Board Rooms. Price, twenty-five cents.

HERE AND THERE STORIES

FOR LEADERS AND TEACHERS OF CHILDREN

Hundreds of teachers and junior superintendents have received as a great boon and used to the full *Here and There Stories*. The little story publication, for the price of one subscription, brings twenty stories a year to the subscriber, ten Home and ten Foreign. The stories are designed especially for telling and adapted for the children of the junior grade from nine to twelve years. *Here and There Stories* was started by the Woman's Board of Mis-

sions in 1913, but for the past seven years has been published jointly by the Woman's Board of Missions and the Woman's Home Missionary Federation. In the hope that it may reach a wider constituency even than its thousands of present readers and users, *Here and There Stories* has now been taken over and will be published in the future by the Congregational Education Society under the direction of its Missionary Education Department. The Woman's Board and the Woman's Home Missionary Federation will continue, however, to cooperate in the editorial and publication features of the magazine.

If you are looking for just the right material by which to promote sympathy and a spirit of service in the children of your school or club, you can find what you want in *Here and There Stories*. The subscription price is as follows:—

Single subscription, one year	25 cents
10 copies to one address	\$2.50
25 copies to one address	5.00
100 copies to one address	15.00

Single copies are available on any of the following countries, if you are trying to get up a special program: India, Japan, China, Spain, Mexico, The Philippines, Turkey, and Africa (at five cents per copy).

THE PROGRAMS

"INDIA ON THE MARCH"

FOR YOUNG PEOPLE

By Ruth I. Seabury

PROG. 2. THE OLD EAST MEETS THE NEW WEST

The committee planning this program should aim to bring out the great change which has come over India in the last ten years. A change due to a new contact with the West through the great World War, and to the new leavening influence of Christianity increasing in definiteness and depth. The program should be full of dramatic interest and should not lag at any point. The outline which follows requires the maximum rather than the minimum effort.

Any society willing to make the best possible program will find its work well chosen, but if through lack of available resources the more dramatic program is impractical, No. 5 may be omitted and No. 4 expanded to include the whole of Chapter 3 in "India on the March," which is the basis of the program. It may be told by two or more people. No. 6 may also be altered as necessity demands, and No. 9 simplified to fit the needs of the individual society.

SUGGESTED OUTLINE

1. HYMN: "We've a Story to Tell to the Nations."

2. Short introductory prayer. Use for this, if possible, the prayer of the great Tagore, the Christian poet, of India. A prayer in which we may all of every creed unite.

"Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been broken into fragments
by narrow domestic walls;

Where words come out from the depth of truth;

Where tireless striving stretches its arm toward perfection;

Where the clear stream of reason has not lost its way
into the dreary desert sand of dead habit;

Where the mind is led forward by Thee into everwidening thought and action;

Into that heaven of Freedom, my Father, let my country awake."

The leader should explain what the prayer is, and ask the audience to think it with him as he gives it.

3. HYMN: "Where He Leads Me I Will Follow."

4. The leader's introduction based on material in Chapter 3 of "India on the March." (See explanatory section below.)

5. STORY: "The Village Wrestler."

6. DRAMATIC SKETCH: "Where Christianity Costs."

7. SPECIAL MUSIC BY SOLOIST OR CHOIR: "I Hear Ten Thousand Voices," or "Coming, Coming." These are taken from the Missionary Hymnal, price, 15

cents. Available at any office of the Woman's Board of Missions.

8. India today. (Illustrated.)

9. "Let there be deeds as well as words."

10. SCRIPTURE: Matthew 16: 24-26.

11. "Pray Ye Therefore." For India and India's Christianity.

12. HYMN: "The Son of God Goes Forth to War." (Show how Jayavant followed in his train.)

DETAILS FOR THE COMMITTEE

Note: The numbers below refer to the numbers of the program outline above.

4. The leader may present the following material briefly or call upon two other persons to present it as an introduction of the main part of the program.

a Point out that many nations and people were truly changed by the World War. Remind the society of the fact that our American soldiers gained on some questions a new point of view and returned home to make a campaign against some things they had formerly passed without notice.

b Review the facts, perhaps familiar to all, that India sent a million and a quarter of her men to the British Army for service in the World War without any form of conscription or draft; that with unquestioned courage and loyalty they served on all fronts, often saving the day for the Allies; that they were given the very hardest situations in many cases and made good splendidly; that India's princes poured out money, jewels, and supplies without stint for the service of Britain and the cause for which the war, they believed, was being fought.

c Suggest the natural result of all this, or draw it out from the audience in the form of brief discussion or "question and answer": India's men by contact with Army officers and soldiers of other countries, by the sympathetic ministry of Chaplains, of Y. M. C. A. and Y. W. C. A., and most of all of Red Cross nurses, learned much which they could turn to the service of their own country and received a new awakening and a new birth of patriotism. The committee will find fascinating material on these points in Kipling's "Eyes of Asia."

5. "The Village Wrestler." This is an intensely fascinating and true story of India today. Have some good story teller of the society, or even some one outside, tell the story, beginning with the material on page 51 and going through page 63.

6. Immediately following the story and as if a continuation of it, which in fact it is, put on in simple form, without too much attention to costuming and properties, the dramatic sketch, "Where Christianity Costs." This can be worked up with small effort from the material in the chapter. If possible, do this in two scenes with a brief explanation as to the time and place where the scenes are laid. This explanation should be given before each scene. The following is a suggestion to the committee for dramatizing the material in the book. The members

of the committee will doubtless find improvements on the plan given.

Scene I—Appaji and Jayavant meet in the field as Jayavant returns from school. Use the dialogue on pages 65, 66, and 67, through "pray God to strengthen us both."

Scene II—The meeting of the Clan. Use the dialogue on pages 70 and 71. Pictures in the picture chart will supply suggestions for costume. However, no attempt need be made to do anything elaborate.

8. Two or three people should present the material under this topic, which is the rounding up of the subject offered for our thought under the dramatic presentation and our story of Appaji.

a Appaji returned from the war and saw certain things in his country that needed to be changed. There was Poverty of an unnecessary kind, Ignorance which the very simplest of education would remedy, and Caste. He realized, too, that the very poor, the low caste, and the outcaste, could never hope to cure the caste situation, that the higher classes could never do it because of their superstition and prejudice, and that it was necessary for India's great masses of middle class folk to lead India out into a place of leadership.

b In Jayavant, Appaji's son, we see the carrying out of Appaji's dream. Education and Christianity brought a cure for India's ills in the little village from which Jayavant came.

c Using the material suggested by the story and additional reference material as available, treat briefly all these three great handicaps which represent in a large measure the task of the Christian Church for helping India and bringing her to Christ. See especially "Building with India," by D. J. Fleming (order of any of the Congregational Foreign Mission Boards, price, 50 cents, paper, and 75 cents, cloth) as follows: Poverty, pages 41 and 42, 51 and 52, or 41 through 52; Ignorance, pages 53 to 56; Caste, pages 56 to 61.

d All this material should be illustrated by some one member of the committee. "India in Picture and Story," referred to in the last program, will be of splendid service here since two or three of its pictures relate directly to these problems, and since the material on the back of each picture contains valuable statistics. Use posters and charts if possible. If there is a poster committee it will find available material in this chapter. See also "Everyday India Picture Sheet," 25 cents, obtainable from any of the Boards. A most suggestive poster might be made out of two of the pictures in this sheet, with the poem given in our book, page 51.

9. "Let there be deeds as well as words." No society will be satisfied with a program about India and its great need unless they can find some way of serving India. The committee should be ready to discuss at this time some form of definite project of service by which the society can help India. This may take the form of an investment in the work of carrying out Christ's command in India. As Jayavant determined to follow Christ at any cost, surely we can do no less. And following him will mean obeying all his commands. Consult your Board regarding something that you can do and let the investment or the service be intelligent. At this time

an investigation committee might be appointed to determine, as the programs progress in later meetings, whether the service shall be along the lines of education, industry, medicine, or general evangelism. Such a committee should send for some of the leaflet material provided by the Boards to supplement the work of the program committee.

A SUGGESTION

The following comes from Mrs. Lydia I. Wellman, of Wichita, Kansas. It is very original and clever. Try it:—

"We had a wonderfully interesting time during the Vacation Church School. At the close, in connection with the Christian Endeavor young folks, we put on 'An Indian Street Fair,' which was a great success. Oh, I forget, we did call it 'A Night in Delhi,' wrote our invitations on white elephants, posterized various places, and costumed everybody in sight; had booths and curios, wedding processions, a holy man, etc. It was a fine expression of the interest of our young people, and we worked it entirely from our own previous knowledge and what we could get from encyclopedias and the help of a dear missionary who is here for a while on furlough. I don't see why everybody isn't going to just *get going* on India. Do you?"

THE WONDERLAND OF INDIA

FOR CHILDREN

CHAPTER V—SCHOOLDAYS

I. *Poster*: Cut from gray or brown paper a little mud schoolhouse with thatched roof for your poster picture and print below:

"Come and see a wondrous sight,
A school that works both day and night."

II. *Invitations*: Tie to the cards little red bells, cut from paper, and write:

"Come on—and hear about the school bells of India."

III. *Sand-Table Representation*: Add to the village a little mud schoolhouse made from plastic clay and thatched with grass. Make from clay and place in the school yard the usual visitors—goats browsing in the yard, chickens scratching near the door, and mischievous monkeys peering into the windows, as well as some dolls painted brown to represent the natives.

IV. *Program*:

1. Processional: "Lead On, O King Eternal."
2. Salute to American and Christian Flags.
3. "Jesus Loves Me."

Yasu nan-nu pra-mis-tu
Tan-na Yod-da pil-cha-nu
Danu Sat-ya va-da Mu
Na-ku by-lu par-tsu-nu.

Chorus

Ya-su pra-min-tsu-nu
Nan-nu pra-min-tsu-nu
Nan-nu pra-min-tsu-nu
Ma va-da chep-pa-nu.

4. *Prayer*:

That the children in this country may help by "telling, giving, and sending," and that the Indian children may have a chance to become educated Christians.

5. *Scripture*.

Memory Exercise: The first few words of memory verses are written on cards and displayed one at a time. The one who can complete the verse is given the card.

6. Presentation of chapter in book. Description of Indian schools, by leader.

Impersonations:

- a Tika Ram, telling the story of the trouble which came to him.
 - b A Hindu Boy Scout, telling about the camping trip and the "good deeds."
 - c A boy from Srinagar school, telling about the lessons in rowing and the opportunities for helpfulness.
 - d A Hindu girl ("only a girl"), telling of the life of an uneducated girl.
 - e A Hindu schoolgirl, telling how she learned to play games and act Bible stories.
 - f A girl who knew Pandita Ramabai, telling of that beautiful Christ-like life.
7. Song: "Jesus Calls Us" (sung from memory, if possible).

HAVE YOU TRIED?

Buying a copy of an interesting book, such as "India Inklings," for each class in your Junior Department—the books to be passed around until all have read them. This is the idea of a missionary who believes in utilizing the insatiable appetite for reading in the Junior age in his missionary education plan. Other good books to use in this way are:—

"African Adventurers," Mackenzie; "Lamplighters Across the Sea," Applegarth; "Mook," Sites; "Fez and Turban Tales," Blakely; "Jungle Tales," Musser.

"BUILDING WITH INDIA"

FOR ADULTS

PROG. 5. "THE DISTINCTIVE OPPORTUNITY" From "How to Use"

For the Devotional Service sing "Where Cross the Crowded Ways of Life," and read Psalm 130: 1; Jeremiah 30: 7; Jeremiah 33: 6. Pray that the messengers of Christ may be able to see in India's ignorant, filthy, degraded outcastes, possible sons and daughters of God.

"Scum o' the Earth"—pages 158-159 (five minutes).
India's Castes and Outcastes (leaflet).

"Why the Outcastes seek Baptism"—pages 162-167 (three minutes). *Dawn in Sinnatamby's Soul* (leaflet).

"Results of their accepting Christ"—pages 168-171 (three minutes). *A School in an Outcaste Village* (leaflet).

Conference of missionaries called to consider problems presented by the mass movement. Leader represents senior missionary and outlines the immensity of the problem (pages 165 and 175). Three or four other persons represent other missionaries, who present the various problems (pages 176-180). Two outcastes in costume may appear with a plea for a missionary for their village (page 175, last paragraph; page 176, first paragraph). Leader speaks of the reasons for haste (pages 180-182).

Close with prayer of thanksgiving for the transforming power of Christ as shown in lives of outcastes already redeemed, and sing "Open Mine Eyes That I May See."

THE BOOKSHELF

India Old and New. By Sir Valentine Chirol. New York: Macmillan Company, Ltd. Price, \$4.00 net.

In this book Sir Valentine Chirol has given us a clear, readable, and altogether admirable presentation of India as she stands today amid the currents of Western and Eastern civilization. No writer was in a better position to produce such a book as this than Sir Valentine, for he has visited India seventeen times during the course of the last forty years and has already written such a notable book on the subject as "Indian Unrest." Moreover his point of view is one that should appeal to American readers, for he shows a sympathetic understanding of the best both in Indian culture and in Western contact with that culture. He sees the weaknesses in the position of both sides and is rather more pointed in his criticism of his countrymen than in those of Indians.

We are sorry that, doubtless in ignorance, he has chosen for his book a title already used by Prof. E. Washburn Hopkins, of Yale. Yet the title is particularly appropriate to the book because its fundamental theme is the clashing and the mingling of Western and Eastern influence in the India of today.

In his presentation Sir Valentine gives an interesting chapter on economic factors, yet this chapter is rather a hint of a large subject than a careful treatment of it. What this book does and does remarkably well is to bring to us a record of the evolution whereby the political India of today has come to be and of the forces which are to determine

its future. We have never seen a clearer review of the tangled forces of ancient Indian history than his presentation under the heading, "The Enduring Power of Hinduism," nor do we think that there is accessible to the English reader elsewhere so well-balanced and up-to-date a review of Great Britain's contact with India.

By far the larger part of the book deals with the rapid and dramatic developments which have taken place in the twenty-two years of the last century. On the whole, in spite of the rocks and shoals which he sees ahead, Sir Valentine gives us good evidence to hope that the will to coöperate which has been fast developing both among moderate Indians and among responsible Englishmen will work out a future of possible development for India.

Sir Valentine's thesis is that coöperation has been the basis of all progress in India during the last two centuries. His powerful plea to his countrymen is for an attitude of respect toward Indians and their civilization which shall make it possible for this coöperation to develop under the conditions of equality which the future demands. The author makes clear that the problem cannot wholly be solved in India but involves also the Englishman's attitude toward Indians everywhere in the Empire.

Sir Valentine's book is a good antidote for Lothrop Stoddard's "The Rising Tide of Color," and a fine appeal for the only true solution of the problem of the relation of East and West—the solution of truly Christian coöperation and good will. We heartily commend this book to all students of India.

A. H. C.

Education in Africa. A study of West, South, and Equatorial Africa. By the African Education Commission, under the auspices of the Phelps-Stokes Fund and the Foreign Missions Societies of North America and Europe. 297 Fourth Avenue, New York: Phelps-Stokes Fund. Pp. 323, including index. Price, cloth, \$2.00; paper, \$1.50.

The idea of making this study of Africa originated with the Protestant missionary leaders of North America, who enlisted the coöperation of the British missionary societies, the Phelps-Stokes Fund, and the Colonial Offices of Great Britain, France, and Belgium. In making its study, the Commission spent ten months in Africa during the fall of 1920 and the following winter. It traveled more than 25,000 miles through a greater part of Africa below the equator. Scores of schools and mission stations supported by the churches of America and Europe were visited, Colonial officials consulted, and European traders and native chiefs interviewed. This was the first comprehensive effort ever made to study the accomplishments and potentialities of a century of influence through traders, government officials, and missionaries.

The Chairman of the Commission and the writer of the report, Dr. Thomas Jesse Jones, is the director of education of the Phelps-Stokes Fund. Two of the members of the Commission were missionaries of the American Board, Dr. Henry Stanley Hollenbeck, who served through the entire period of investigation, and Rev. John T. Tucker, who served for a short time only on account of family illness. Both were members of the Board's West Central Africa Mission.

Publication of the Commission's findings comes at a time when the problem of mandatories has given Africa a significant position in international affairs, and its detailed discussion of conditions in Liberia becomes available for those who are interested in the five million dollar loan to that republic, which is scheduled for final consideration in the Senate.

After a study of the physical and human factors of Africa as a background, the Commission proceeds to discuss the whole question of education, the fundamental importance of which it sets forth in the following paragraph:—

"Ignorance, injustice, unrest in Africa will always disturb the peace of mankind elsewhere. The only cure for the so-called 'rising tide of color,' and 'the revolt against civilization,' heralded abroad with such anxiety by some alarmists of the present time, is in the development of genuine and sincere coöperation of peoples of all races based upon an education of the native masses and native leaders in the common essentials of life."

Although such educational facilities as the African natives now have are largely to be credited to Christian missions, and although a really great service has already been rendered the natives along these lines, the Commission finds that there has been an unevenness in the effectiveness of the schools due largely to a diversity in the conception of the function of education. Some missions, for example, have conceived of education merely as mental discipline;

others have restricted it to teaching the natives to read the Bible, and thus to understand the spirit of Christianity. In too many cases the schooling has been confined to classroom work, based on the traditional classical preparation for Cambridge, Oxford, or American colleges. However, notwithstanding the limited personnel, the inadequate equipment, and other difficulties of pioneer conditions, some missions have been "remarkably successful in the organizing and maintaining of educational activities." Amanzimtoti, the American Board Institute in Natal, is mentioned with Lovedale in the same breath as Hampton and Tuskegee as schools that have the right method of approach to the problem. "Amanzimtoti combines the thoroughness of the English education system with skill in the adaptation of American methods. It is now the largest training institution for native teachers in Natal, and in addition, maintains a theological training department, industrial training classes, three types of the secondary school work, and the usual standards."

The essentials of educational policy in organization, required to give Africa an adequate and real system, are four in number, and to each is devoted a chapter of the report. The first emphasizes the need for educational development which will reach the masses in forms adapted to promote their economic and social well-being. The Commission also urges the importance of training native leaders fitted to assist in this development. College training is needed, particularly as the standards of education advance. More and more the leadership of the Africans is devolving upon the strong and capable native men and women. Successful leadership requires the best lessons of sociology, economics, and education.

The report emphasizes the inter-dependence of the four great groups in Africa: the natives, government officials, European traders, and missionaries. There is a great opportunity for the development of effective coöperation among all four.

The report should be read, however, in order to be properly understood. It seems a monumental work, the best that Africa has yet produced.

African Adventurers. By Jean Kenyon Mackenzie. New York: George H. Doran Co. Pp. 182. Price, \$1.50.

No one like Miss Mackenzie can make real to American children the little black folks of Africa, and every one is grateful to the Doran Company for putting into book form these chapters first issued by the Central Committee on the United Study of Foreign Missions.

Lamp-Lighters Across the Sea. By Margaret T. Applegarth. New York: George H. Doran Co. Pp. 94. Price, \$1.25 net.

A re-issue of the story of the translation of the Bible into the languages of missionary lands which was printed by the Central Committee of the United Study for Foreign Missions, in 1920. A dozen or more interesting pictures bring out the points of the stories, which are written in Miss Applegarth's characteristically colloquial fashion.

THE HOME BASE

The American Board

A CHURCH BUILDS A BOYS' SCHOOL IN CHINA

The Board has received a gift of \$5,000 from the Church of the Redeemer, New Haven, Connecticut, toward the erection of a boys' school at Dionghoh in the Foochow Mission. This is the station of Rev. Peter S. Goertz, the missionary supported by the Church of the Redeemer. During an enforced stay in this country on account of health, Mr. Goertz ministered to this church as director of their educational work, and so endeared himself to pastor and people that they have made this special gift in recognition of his services and worth. Mr. Goertz has now returned to China, and the receipt of this money will fill his heart with unspeakable joy. The money will make possible this long-desired school building and will add greatly to the effectiveness of our work at Dionghoh. It should be stated that the gift comes as an extra, above the regular apportionment to the American Board. Such gifts do much to cheer the hearts of the officers of the Board in these days of retrenchment and indebtedness.

OTHER CHURCHES GO "OUT AND BEYOND"

Redeemer is not the only church which desires to see the Board push forward and to take up some of the great opportunities which are offered on our leading fields. From Montclair First, we have received a special gift of \$7,000 over and above the apportionment for pushing the evangelistic and medical work at Paotingfu, North China, under the direction of their missionary, Rev. Hugh Hubbard. Part of the money has been used for the purchase of land, looking to the establishment of a new station south of Paotingfu. The Upper Montclair Church loyally supports their missionary, Rev. Frank Laubach, of the Philippine Islands. Before Mr. Laubach returned from his furlough, a committee of this church organized the raising of a fund of \$40,000 for the building of the Congregational hostel, or dormitory, in connection with the Union Theological Seminary in Manila. Mr. Laubach, under the leadership of this committee, was successful in raising this large amount, and so we are able to score another advance. In the same connection we should mention the second-mile generosity of the First Church of Columbus, Ohio, which has sent to the Board a gift of \$10,000 for the building of a chapel in Peking as memorial to their late missionary representative, Rev. Murray Scott Frame. It is a commentary on the spirit of beneficence that churches like the above, which give the most in the regular way, are the ones which give the most in special ways. Incidentally we have here a commentary upon the benefit of the

arrangement by which churches support their own missionaries.

MISSIONS BY WAY OF THE EYE

We are having a heavy demand for our stereopticon lectures. During our last year we sent out from the Boston office 862 sets of lectures; from the Chicago office, 632; from the New York office, 440; from the San Francisco office, 230; a total of 2,164 lectures. This is an average of about 40 every Sabbath throughout the year. In this way the Board's work in its various fields and aspects is being made known graphically among the churches. Our plan is to produce about four new lectures each year and to keep the old ones up to date. Orders, especially for the more popular lectures, should be sent in well in advance.

HOW OLD SOUTH LAYS ITS LINES

The collection for the American Board in the Old South Church of Boston is an annual event. Interest is worked up by a special committee of prominent business men, who send literature to all the members of the church and who take pains to secure a considerable number of large gifts by a personal canvass in advance of the general offering. Dr. George A. Gordon is accustomed to preach a special sermon on foreign missions before the offering is made. The committee is planning for an exceptionally large gift in 1923. We hope to state the amount in our next issue. For literature they are sending out this year copies of the last *Quarterly News Bulletin* issued by the Home Department.

THE EDDY-HARLOW COMBINATION ON THE COAST

Secretary Brewer Eddy expects to arrive in San Francisco from his Far East trip on January 24th. He will be met by Mrs. Eddy and Rev. Ralph Harlow, and the three will conduct a series of meetings on the Pacific Coast from January 29 to February 16, beginning at Seattle and ending with Redlands. On the way East the party may also stop at several cities of the Interior. Friends on the Pacific slope are showing eagerness to attend these meetings, which are bound to be of thrilling interest in view of the fact that Mr. Harlow will speak of tragic conditions in the Near East, while Mr. Eddy dwells upon the great success of our work in the Far East. Mr. Eddy expects to reach home about March 1.

AN OHIO PASTOR GIVES A VALUABLE SUGGESTION

The special message to the Corporate Members of the Board, relating to the appropriation for 1923,

has brought forth a vigorous response from a prominent pastor in Ohio, who urges that every Corporate Member should do his utmost to get the facts of the Board's perilous financial situation before the people of his church and region. He urges that the Board should send a strong team of speakers to Ohio and hold meetings in all the leading cities, preferably in combination with the Home Missionary interests. The suggestion has been passed to Secretary Scudder, of New York, and he is hoping, in connection with the Ohio State Office, to organize a campaign of publicity in the leading centers in Northeastern Ohio.

THE FOREIGN MISSIONS CONFEREES GO TO BETHLEHEM

As we go to press the thirtieth annual session of the Foreign Missions Conference of North America is meeting at Bethlehem, Pennsylvania, being the guests of the Moravian Board. In recent years this annual convocation of the leaders of Foreign Missionary Boards has taken on very large proportions. It amounts to a federation of the missionary forces of the United States and Canada. The American Board is represented by Secretaries Patton, Strong, Bell, and Riggs, and Treasurer Gaskins.

THE CLOSING OF THE OLD YEAR

Much interest is being expressed in the record of the giving of the churches for 1922. We will publish the figures in the earliest possible issue of the *Herald*. The churches are allowed until January 10 to send in remittances on the 1922 apportionment. Tabulations will then be made by each of the Benevolence Societies and the totals reported to the New York office of the Commission on Missions. It may be the first of March before results can be accurately checked up and reported to the denomination. It looks now as if the churches would fall short of the giving in 1921 by possibly ten per cent.

THE BRIGHTENING PROSPECT FOR THE NEW YEAR

It is too early to report upon results of the Every Member Canvass conducted in many of our churches

on the early Sundays of December. So far as reports have reached our office the prospect is for a very considerable gain in 1923. We have heard of multitudes of churches which have gone beyond their previous record, and very few have reported a loss. If we do not secure the full \$5,000,000 this year, we certainly should surpass all the records of the past, and lay a basis for one hundred per cent success in 1924.

A PERENNIAL CHRISTMAS GIFT

A good number of churches which are supporting, as a whole or in part, their own missionaries, made special Christmas gifts to them. The First Church of Lowell, Mass., however, did an unusual thing. Their missionary, Rev. Otto G. Reumann, has had a particularly successful work at Foochow among boys. No funds from the mission treasury have been available for this. The mission this last year did ask for an additional two hundred dollars to aid a few men in training for the work of religious education, which means work in the Bible schools, among students and boys, Scout activities, etc. Several men were already for the work, if funds were available. The Board was too poor to grant that amount, and the request was put up to the First Church to raise it as a special gift. The request was met in no half-way spirit. Rather they went seventy-five per cent beyond the amount asked, and sent out to the Reumanns three hundred and fifty dollars as a Christmas gift, to meet their heart's desire in their work.

DO YOU EVER FEEL THIS WAY?

A correspondent writes the Home Department:—"Your Missionary Monthly is excellent in various ways and I enclose one dollar for year's subscription, *but don't send magazine to me*. Send it to some one who *has means* to contribute to the many needy places, but does not give. It is so heart-rending to read of needs and be unable to give, as I formerly could and did (according) to my always limited means. You may say, if you choose, that you were requested by the sender of one dollar to send copy to some one who could read the magazine without being all wrought up over conditions without being able to relieve them."

Woman's Board of Missions

A PROVISIONAL BUDGET

The special committee which was appointed to draw up a provisional budget showing how the Woman's Board of Missions would spend its share of the \$5,000,000, were it all given, had in many ways a pleasant task. Were the whole apportionment raised the receipts of this Board would be approximately \$127,000 more than last year. The members of the committee were thrilled as they saw how many a long-felt need could be met were this money in hand. A little increase could be made for more field work; an item could be added to the budget to

help promising candidates meet the cost of special preparation for the field, or to help missionaries on furlough take needed courses of study; those estimates which the missions had carefully made as the *minimum* upon which the *present* work could be maintained and which have been ruthlessly cut by the Board because of lack of funds could be provided for; the native staff could be a little better paid and perhaps increased here and there where it is most imperative; three or four building funds, some of them dating from the Jubilee in 1917, could be completed and help given toward two or three others

which are most urgent; several new missionaries could be sent to fill depleted ranks. How good it all sounded! How our hearts would all rejoice if this dream should come true in 1923! There was, however, a minor note as it was realized that little provision could be made for new work. In fact, when the committee added up the items it had felt should go into such a budget, the total called for an increase of almost \$175,000, and drastic cutting was necessary to make it come within the prescribed limit. Nevertheless the possibilities contained in that \$127,000 increase are so great that they should be an incentive to every woman in our constituency to put forth redoubled efforts to secure the full apportionment in 1923.

FRIDAY MEETINGS IN PILGRIM HALL

The Friday meetings of the Woman's Board of Missions antedate the new Congregational House. For many years a devoted group of women met weekly for prayer on Friday morning in the rooms of the Woman's Board and listened to letters from missionaries, or to an occasional missionary address. Within a comparatively recent time the character of these meetings has been essentially changed. Now they are held the first Friday of each month in Pilgrim Hall, from 10.30 to 12 o'clock. A committee is in charge of the programs which are carefully worked out and well advertised. The best speakers available are secured long before the date of the meeting, and at times the hall is crowded to

capacity. The leaders are women from the branches near Boston, and the audience comes from a radius including Fall River, Worcester, and Manchester, N. H., often from a distance beyond these limits.

The New Year's meeting held January 5 was a notable occasion. The devotional service was led by the new Associate Secretary in the Foreign Department, Miss Mabel Emerson; Rev. Edwin Kellogg from Shaowu, China, gave a unique address on the development of the new agricultural movement in this mission; Miss Maria Kefala, pupil and more recently teacher in the American Collegiate Institute in Smyrna, now studying at Wellesley, told of what the school had meant to her spiritually in a way to make her audience feel that, though the building is burned, the work goes on; and Mrs. R. S. M. Emrich, who is in this country in the interests of the Near East, gave a compelling talk on the "Plight of the Near East," drawing her illustrations from her wide experience as case director of the Constantinople area. It was a great pleasure to have greetings from the Woman's Board of Missions for the Pacific from its Executive Secretary, Mrs. Helen Street Ranney, *en route* to the meeting of the Council of Congregational Woman's Foreign Mission Boards in New York, January 8.

A cordial invitation is extended to all women who can make it convenient to do so, to attend these monthly meetings. Plan your shopping and your visits with these programs in mind and you will not be disappointed.

Woman's Board of Missions of the Interior

THE THANK-OFFERING LETTER

My dear women:

I wish I knew whether you felt as much joy in our belonging to each other as I do. I feel such a personal interest in *my* Thank-Offering secretaries, corresponding secretaries, association presidents, auxiliary officers—yes, each woman in each church. My mind and heart seem all the time running out to you and your problems in these first months of this year 1923.

I am glad I am to have a little space in the *Herald* each month. I cannot write a long letter with the postscripts in which I delight; these are, rather, little postcard messages. I wish you might feel like cutting them out and tying them together with ribbon and keeping them constantly before you, on your desk or elsewhere.

In these days when you and I are often sorely disappointed with the way great problems in the world are handled by those in authority, from whom we had expected much; when greed of gain and lust of power supplant justice and mercy and truth; when oil concessions mean more than mission hospitals and schools and the lives of little children and their mothers; we should grow discouraged were it not for truths such as we find embodied in our verses: "Call

unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not."—Jer. 33: 3. "I came that they may have life, and may have it abundantly."—John 10: 10.

Life and life abundant! Great and mighty things done in this world!—this is what you and I, Christian women, each in her own place and office, can accomplish this year, by calling unto God and letting his life pour through us in a strong, vital current to the four corners of the world. With him we shall surmount the difficulties; with him we shall succeed, and women and children shall be saved. Isn't it wonderful that you and I should be so honored? Nothing will be too hard for us.

How is it to be done? One way is by seeing to it, in a definite, not-to-be-defeated, overcoming-all-obstacles plan of raising the apportionment—individually tithing, giving systematically, setting out to see it done in "our" church by prayer, by information, by never-ceasing labor.

In us the Great Physician must walk the plains of Eastern lands:—

"He has no hands but our hands
To do his work today."

Probably we cannot go in person to China, Japan, or the Near East to give our lives, but we can send.

We can call; he will answer. We can give and he will multiply the gift.

Before I write my March letter on the Thank-Offering, may I hear from you about your apportionment plans?

Yours for Victory,

Lydia Lord Davis,

W. B. M. I. Thank-Offering Secretary.

JANUARY MEETINGS

Mrs. L. O. Lee, Miss Mary D. Uline, Mrs. Wilfrid A. Rowell, and Mrs. Lydia Lord Davis are representing the W. B. M. I. at the following important meetings: Council of Congregational Woman's Foreign Mission Boards, New York, January 8; Foreign Missions Conference of North America (interdenominational), Bethlehem, Pa., January 9 to 12; Federation of Woman's Foreign Mission Boards (interdenominational), New York, January 13 to 15. Mrs. Lee is also attending the Yenching College Committee meeting in New York, January 16.

At the Mid-Winter Conference of the secretaries of all the Congregational Boards with the state superintendents, held in Chicago, January 20 to 26, Miss Uline and Mrs. E. A. Osbornson represent the W. B. M. I. officially, and other members are attending many of the sessions. Mrs. Osbornson is also a member of the executive committee of the Commission on Missions, which meets at the same time. The *Missionary Herald* reporter is Miss Dorothy R. Swift.

A DAY OF POWER

Remember the great interdenominational Day of Prayer for Missions, on the first Friday in Lent, February 16. If your community has not yet made its plans, it is not too late to begin. Send to Miss A. E. Nourse, 19 South LaSalle Street, Room 1315,

Chicago, for the programs and "Call to Prayer." It is a day of deep significance: a day set apart for women of all denominations to come together and give their thought and prayer to the great enterprise of the Kingdom, at home and abroad. Let no community miss the blessing of this day.

SEEING IS BELIEVING

Our new Survey, *The W. B. M. I. at Work*, has received high praise from no less an authority than Dr. Ozora S. Davis, who is enthusiastic over its beauty and literary charm. In fact, every one who sees it is captivated at once. The Ohio Branch officers used it for their Christmas greetings. Sixty-four pages, nearly fifty illustrations, price 25 cents.

W. B. M. I. GLOBE TROTTERS

Mrs. W. F. Brunner, president of the Ohio Branch, is about to sail on an interesting trip to the Orient. Her special objective is Fenchow, where she expects to be present at the dedication of the Kate Ford Whitman Hospital, built by the women of Ohio, in memory of her sister. Dr. Clara A. Nutting, of Fenchow, is returning from furlough, and will be with Mrs. Brunner on the journey. Mr. and Mrs. J. F. Hardin, of Eldora, Iowa, are on a year's tour in China, Japan, and India, visiting all their missionary friends, and enthusiastic reports are coming back both from them and from the people they are visiting. Mrs. Hardin was formerly president, and is now Thank-Offering secretary of the Ohio Branch.

The last pledges are in for the two-million-dollar campaign for the Union Women's Colleges of the Orient, but our time of going to press is too early to announce the results. "Dollar Day" was successfully put through in many communities. There is good reason to hope that the final figure will be very near the goal. Full report will be made next month.

Woman's Board of Missions for the Pacific



In our historical sketch last month we left our Pacific Coast ladies fairly launched on the new enterprise of organized work among women for Foreign Missions. That it was a coastwide movement is evidenced by the list of vice-presidents which reached up to Portland, Oregon, and even to the remote city of Seattle in Washington Territory, and over to Reno, Nevada, and Salt Lake City, Utah, while an equally large group of "managers" was elected to guide the destinies of the new organization—these names including women of Santa Barbara, Riverside, and Los Angeles.

Dr. Hough, who came to Santa Barbara from Michigan, gave the Woman's Board of Missions the credit for introducing systematic benevolence into the churches through their weekly pledge system and offering envelopes.

The Board of the Pacific was universally conceded to occupy a unique position, facing as it did the

Far East of heathendom, the Orientals crowding her harbors, and with the needs of Mexico clamoring at her very doors. It was not strange therefore that this nearest neighbor should have engaged the Board's attention first. A worker was ready to hand in the person of Mrs. David Watkins. Her husband was one of the two missionaries sent out by the American Board in 1872 to open their work in Mexico. These men were two of the three members of the first class ever graduated from the Pacific Theological Seminary in Oakland, California, that early shrine of Congregational traditions on the Pacific Coast. Mr. Watkins's colleague, Rev. J. L. Stevens, was not long permitted to work. His station was Ahualuco, about ninety miles from Guadalajara, and he had been there scarcely a year when he was brutally murdered at the hands of an infuriated mob led by a priest.

As in all activity of the American Board the school followed closely the evangelical work, and

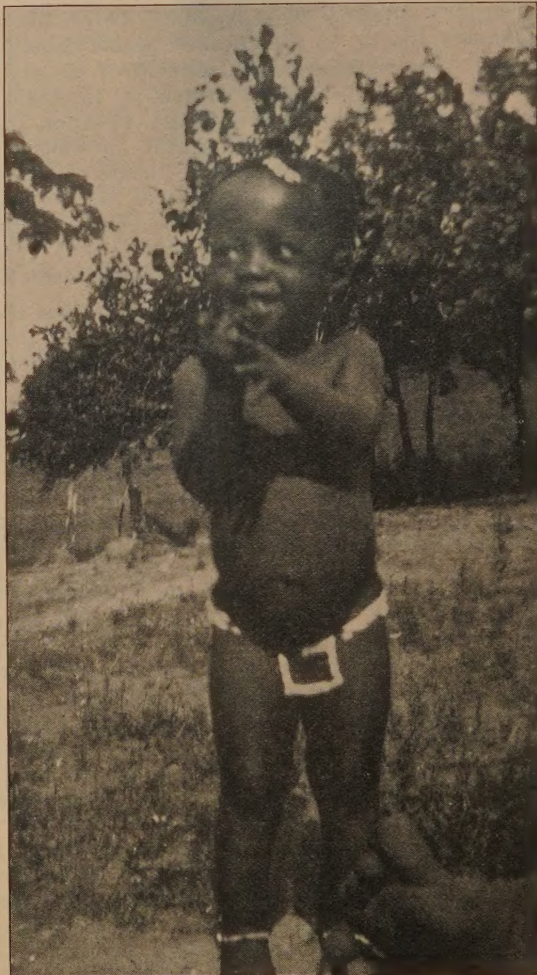
the wife of the missionary worked among the women and children. This then was a worthy object for the new Board's interest, and aid was sent to the school from the very first. Mrs. Watkins was adopted as a missionary of the Board in 1875, and continued in that relation for seven years.

Not until 1919 do we find Mexico again upon the W. B. M. P. list of appropriations; this time at the urgent request of Mrs. J. D. Eaton, now of Los Angeles, for many years a missionary with her husband under the American Board in Mexico.

As we near the Jubilee of the Board is it not fitting that we should thus return to our first love and take up the work begun so long ago, this time with the resolve that it shall strike deep foundations

and build itself into the life of our sister republic. The hunger of the people for the sort of thing we can give them is pathetic. Parents long for proper environment for their children, and are willing to make any sacrifice to gain it for them. They have done so well when left practically to their own resources these many years, do they not deserve that we shall give them of our best?

Our beginnings in the beautiful city of Mazatlan are modest in the extreme, but with funds gathered through the Jubilee we plan to develop our Girls' School. \$13,000 is the sum we ask for now, but this is not sufficient to finance a plant adequate to the need. What an opportunity this is for a Memorial Gift!



WHO TOED THE MARK